ἡ ΠΑΝΗΓΥΡΙΣ

D. ELIZABETHÆ *Dei Gratiâ Angliæ Reginæ.*

A SERMON PREACHED IN PAVLS CHVRCH

at London the 17. of November, in the yeare of our Lord, 1599. the 42. yeare of the most flourishing *Reigne of Queene* ELIZABETH *by the grace of God of England, France, and Ireland Queene:*

And in those places perfited which for the brevity of the time couldе not then conveniently bee vttered.

WHEREVNTO IS ADIOINED A MODEST ANswere to a sclaunderous accusation, whereby this flourishing Realme hath beene shamefully traduced at home, & in forreine nations, concerning the solemnization that is on the 17. of November yeerely celebrated, and hath beene for the space of these 30. last yeares festivally and triumphantly accomplished through all this Realme to Gods glory, her Maiesties honor, and to the comfort of all faithfull Subiects, and true English hearts.

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At Oxford,

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IN SYMBOLVM. D. ELIZABETHAE DEI GRATIA ANGLIAE REGINAE

TH. HOLLANDI

Decaſtichon.

Eliſabetha tuis florens dominare Britannis
Inclyta bis triplici Flore, Leone potens.
Præſidiũ tu dulce Scoto es, tuq; anchora Belgæ es,
Militat auſpicio Gallica cauſa tuo.
Hiſpano metuenda, truci metuendaq; Papæ,
Quàm dilecta bonis, quàm metuenda malis.
Barbara fœdifrago frangas vt colla Tyroni
Det Deus omnipotens, quo duce bella geris.
His malè ſit, malè qui penſant tibi Regia Virgo:
His benè qui cupiunt omnia fauſta tibi.

Math.12.42. *The Queene of the South ſhall riſe in iudgement with this generation, and ſhall condemne it: for ſhee came from the vtmoſt partes of the earth, to heare the wiſedome of* Salomon: *and beholde, a greater then* Salomon *is heere.*

THIS ſentence (Right Reverend, Honourable, and in our Lord beloved) which I haue now read vnto you, is a part of an anſwere, which our Saviour maketh to the blaſphemous Phariſes, and incredulous Scribes: blaſphemous, becauſe they aſcribed the workes of the holy Ghoſt to *Beelzebub*, *the prince of the devils*: incredulous, becauſe they woulde not beleeue the workes done amongſt them by our Saviour: ſuch workes as *none other man ever did*, if they be conſidered either in number, or in nature: but thirſted ever with an vnſatiable appetite to ſee more and more miracles, not to be edified in holy faith, but to ſatisfie their curious humors, and vnperſwaſible mindes: in ſome ſort reſembling the ſenſeleſſe and ſeely Idiots of this world, whom God in the iuſtice of his iudgement, hath deprived of reaſon in this life. Who oftentimes ſeeke to finde the day, after the ſun hath diſplaied his orient beames in the morning; who in the Ocean Sea ſeeke waters; and in the ſhore, ſands: nay, in far worſe condition, then theſe are. For theſe ſeely ones erre through ſimplicity, the other through impie-

Mat.12.24. *Athanaſ. in euangel. qui. cunq; dix.* Ioh.15.24.

impiety. The one through want of diſcretion; the other through want of grace. The one would doe better, if they had knowledge; the other wilfully will extinguiſh the eie of knowledge, which ſhineth in their hearts. The ones ſin is begotten through ignorance; the others ſinne is hatched by peeviſh curioſity, wilful malice, inſolent preſumption. Againſt men of this condition, which, *like deafe adders*, as it is Pſal. 58. 4. 5. *ſtop their eares at the voice of the charmer, charme hee never ſo wiſely*. Againſt ſuch men, I ſay, our Saviour thundereth out theſe threates; againſt ſuch men, as haue eies to ſee, and will not ſee; which haue eares to heare, and will not heare: which haue made their hearts as fat as brawne, becauſe they will not vnderſtand. And, to provoke theſe people to a zeale, or to ſhew the greatneſſe and greevouſneſſe of their puniſhment, and of the iudgements of God hanging over their heads, our Saviour inſtanceth firſt in the *men of Nineve*, affirming that *the men of Nineve ſhall riſe in iudgement with this generation, and condemne it; for they repented at the preaching of Ionas: and behold, a greater then Ionas is heere*: next, our Saviour inſtanceth in the example of *the Queene of the ſouth*, ſaying, *The Queene of the ſouth ſhall riſe in iudgement with this generation, and ſhall condemne it: for ſhee came from the vtmoſt partes of the earth to heare the wiſedome of Salomon: and behold, a greater then Salomon is heere*. Other verſes ſet aſide, this part ſhall now only be handled, God willing, as farre forth as the ſpirit of God ſhall aſſiſt me, the time limited to me not prevent me, your patience beare with me, and vouchſafe to heare me.

Pſa. 58. 4. 5.

Mat. 12. 41.

In this ſentence, wherein our Saviour reproveth the infidelity of the Iewes, and prophecieth of their iudgement to come, by the way of compariſon, is compriſed an example, taken out of the old teſtament, demonſtrating thereby, that the ſtories of the old teſtament doe ſerue for the inſtruction of the church; and, that all things, that are written,

1. Cor. 10. 11.

Rom. 15. 4.

written, are written for our learning: and that one iote, or Mat.5.18.
one title of Gods word is not idle. But, that I may more orderly apply my selfe to the time, and your edification, I will binde my selfe in this discourse to these partes, which braunch themselues naturally out of my text. And because this sentence is a briefe recapitulation of an history of the old testament, to the two generall parts I purpose, by Gods grace, to annexe the figure, which the history of the old testament shadoweth in the new. The application either shall follow in the conclusion, or, as I shalbe occasioned by the severall parts issuing out of the generall, bee fitted for the time and place, if God permit, Christ assisting me: who, after his ascension into heaven, as Saint *Paul* hath taught, *gaue giftes vnto men; who gaue some to be Apostles, and* Eph.4.8.11
some Prophets, and some Euangelists, and some Pastors, and teachers, for the gathering together of the Saints, for the worke of the 12
ministery, and for the edification of the body of Christ, &c. till wee 13
all meete together (in the vnity of faith and knowledge of the Sonne of God) vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ.

The two general partes, before specified, containe these two heads, and braunch themselues into these two armes; first here is, by our Saviour, an instance giuẽ in an honorable person, a prince, which is, as an ancient Poet hath said, ἔμψυχος εἰκὼν Θεοῦ *The liuely image of God*. Secondly there Menand.
is in this sentence also compriſed, by our Saviour, her action, where vnto is annexed a comparison betweene our Saviour and *Salomon*. Of each of these in order, by Gods assistance.

The person heere, of whom the example is inferred is a Pars 1.
Queene; of the place termed the Queene of the South, Luc.11.31.
βασίλισσα νότου, the Queene of the South, *Luc.* 11.31. In the 1.King.10.
1. *King.* 10.1. βασίλισσα Σαλὲ and so 2. *Paralip.* 9.1. 1.
Malcat Sheba and so in the Thargum of *Ionathan* 2 Chron.9.
1. *King.* 10. The Queene of the South, the Queene of She- 1.

Pſa.72.10. Gen.10.7. Gen.25.3. ba.1.*King.*10.1. There is both Shebah, and Sebah, and Sebah. *Pſal.*72.10. the kings of Shebah and Seba ſhall bring giftes. Seba was one of the ſonnes of Cuſh *Gen.*10.7 Sheba was one of the ſonnes of Iokſhan, whom Abraham begat by Keturah. *Gen.*25.3. & Iokſhan begat Sheba, & Dedan. The one is written with *Schin* in the Hebrew. The other with *Samech*, but all one they bee in Greeke. Yet Seba and Sheba are two divers countries. The one in *Arabia fœlix* the other in *Æthiopia*. The one inhabited by the ſonnes of Cuſh, and taking name of them: the other of the ſonnes of Abraham, and taking name of them. The one Eaſt from Ieruſalem: the other South from Ieruſalē. Yet the names haue beene both confounded (as I gather) by many writers. But more of this to be ſaid, when wee come to diſcourſe of the countrey of this Queene. In the

Iſai.60.6. 60. chap. of *Iſay.* 6. we read, *All they of Sheba ſhall come, they ſhall bring golde and incenſe, and ſhewe forth the praiſes of the Lord.* In the 43.3. of the ſame prophet it is Seba,

43.3. Bibl. Græc. Romæ. but in the Greeke *σαλὼν*: the other in Greeke of the 60. chap. is *σαλὼν* whether it be Syene, whence the ſecond climate beginneth, I am not now to define. In the diverſity of reading, it may be good coũſel to follow that opiniõ,

Aug. de Civit. Dei. lib. 18. 43. which Saint *Auguſtine* mentioneth *lib. de Civitat. Dei* 18. *cap* 43. that the Greeke and Latine tranſlations of the old teſtament are to bee corrected by the Hebrew or the Septuaginte of the olde teſtament. Saint Ierome, in the preface of the Pentateuch, ſpeaketh it plainely, *Secundæ tranſlationi videar errare, interroga Hebræos*: and evidently vpbraideth them, who preferre the Latine copies of the Pentateuch before the Greeke, and the Greeke before the Hebrew aſcribing not ſo much vnto the ſeptuagint as *Auſten* doth. And I, for my part, yeeld vnto Saint *Ierome*, becauſe, *vt veterum librorum fides de Hebræis voluminibus examinanda eſt: ita novorum græci ſermonis normam deſiderat.*

Decret. Grat part. 1. diſt. 9. cap. 6. *Decret. Grat. 1. part. diſtinct. 9. cap. 6.* And becauſe *Auguſtine*

magis credēdū est in disputationibus, &c. Augustine is worthiest of credit in disputations, Hierome in histories & translations, Gregorie in morals, gloss. Saint *Augustines* high commendation of the Ieptuagint *loco citato* in the place before rehearsed, I doe omit, preferring Saint *Ieromes* opinion before his. Hithervnto for the clearing of the text. Her name is not expressed. The Queene of the South, the Queene of Sheba, shee is so named by the place and countrey. The Æthiopian history doth call her *Makeda. Cedrene* ἥτις ἐλέγετο Σίβυλλα παρὰ Ἕλλησιν, *who was called Sibylla amongst the Grecians.* One calleth her *Nicaula*, alleadging *Herodotus* for his author. *Post reges dictos Pharaones successisse illa Nicaulā, &c. after the kings which were called Pharaohs succeeded Nicaula intituled the Queene of Ægypt and Æthiopia whome Iosephus supposeth to haue beene the same which came to Salomon.* Shee is called by *Iosephus Ægypti & Æthiopiæ Regina, The Queene of Aegypt and Aethiopia.* But *Herodotus*, as hee is now, differeth from that, which *Iosephus* alleadgeth: for in th se copies it is *Nitocris.* The certainety of it in this variety I dare not define: for, *Quod Dominus tacuerit, quis, &c. That which the Lord hath concealed who is there amongst vs that can say it is thus or thus: or if any man dare say it, whence doth he prooue it* τὴν δὲ γυναῖκα ὄνομα λέγεται ἐβασίλευσε, τοῦτον τὸν βασιλεύσαντα, Νίτωκρις &c. *The woman who then ruled was called Nitocris: was also the Queene of Babylon, and shee is said to haue reuenged her brother who was slaine by the Aegyptians ouer whō shee reigned, so soone as they after his death had established her in the kingdome. Makeda Aethiopum regina (Item Aegypti) Makeda the Queene of the Aethiopians and Aegyptians came to king Salomon from Saba an Ile of the River Nilus afterwardes by Cambyses called Meroe* But this may suffice, that, by our Saviour, shee is named the Queene of the South: & in the old testament, the Queene of Sheba, as for other names, *Sibylla, Nicaula, Nitocris*, I referre the learned to the authors.

Gloss. Hug. Card. 1. Reg. 10. Aug. in Ioh. Herodot. in Euterp. Ioseph. Antiqu. lib. 8. cap. 2.

In that shee is called a Queene, I obserue this. First ὅτι

Act. 10.34. οὐκ ἔστι προσωπολήπτης ὁ Θεός: *that of a truth, God is no accepter of persons, but in every nation he, that feareth him, and worketh righteousnes, is accepted with him. There is no respect of persons with God. There is no difference, before God, neither of Iew, nor*
Gal.3.18. *Grecian; bond, nor free: there is neither male, nor female, for we are all one in Christ Iesus. Before God, there is no difference, neither Grecian, nor Iew: neither circumcision; nor vncircumcision*
Coll.3.16. *on*; Barbarian, Scythian: *bond, free: but Christ is all, and in all things*: and, as I may say, noble, vnnoble; subiect, soueraigne; learned, vnlearned: seruant, maister; handmaide, mistres: people, prince: disciple, doctor: scholer, tutor:
1.Cor.1.26 *but in every nation he that feareth him, & worketh righteousnes, is accepted with him*. For, although Saint *Paul* hath saide, that *God hath not called many mighty*: yet he doth not seclude all mighty: *not many noble men*, yet not all noble men are secluded: *not many wise after the flesh*, yet hath he not se-
1.Tim.2.1. 2. cluded all wise in the flesh: otherwise in the 1. *Tim.*2.1.2. he would not that *supplications, prayers, intercessions and giving of thankes should be made for all men*, for kings and all them, that are in authority. Otherwise, he would not haue affirmed in the same chap. verse 4. that *God would haue all men*
4 *saued, and come vnto the knowledge of the truth*. Otherwise
Act.26.29. he would never haue wished, that king *Agrippa, Portius Festus*, and *Bernice*, and all the rest, that heard him, when hee was permitted to speake for himselfe, were *altogither such, as he was, excepting his bondes*. Otherwise Saint *Iohn* would never haue termed the Lady, to whō he wrote his second
Ioh.ep.2. Epistle, *the elect Lady, whom with her children hee loued in the*
Isay.49.23. *truth* Otherwise *Isay* would never haue said *Kings shall be thy nursing fathers, and Queenes shall bee thy nurses*. Lastly, this Queene should never haue beene made an instance, that shee should *rise in the resurrection of the dead*. Vnto
Oecumen. this consenteth that of *Oecumenius*, τὸ πολλοὶ, This worde
Act.17. *Many* is put, because there were σοφοί τινες *Some wise men* as *Dionysius* the Areopagite, and the Proconsul. And τὸ

πολλοὶ

πολλοὶ, This word *Many* is annexed, to the next branch, Act.13.
for that there were certaine δυνατοὶ & ἰσχυροὶ πεφυσιωμένοι,
Mighty and noble which beleeued. And although they, that
be wise in their owne conceiptes, and relie vpon their own
wisedome, δυσκόλως are *hardly* drawen from their owne Oecumen.
opinion; and they, that are *Mighty*, and *Noble*, are πάνυ πε-
πλησμένοι *full of pride*, the one for their riches, the other
for their nobleneſſe of blood, yet al are not excluded from
Gods kingdome. For, if we can looke into the catalogue Paulinus.
o. Gods church in this world, and to the vaine of iuſtice
deriued from *Adam* to Chriſt, and ſo in the church mili-
tant afterward, we may ſee through the caſemēt & glaſſe,
wherein the children of God conſider the ſtate of the
church triumphant, though not ſo many rich as poore, yet
ſome rich: though not ſo many noble, yet ſome noble: not
many mighty, yet ſome mighty: not ſo many kings, as cō-
mons, yet many bleſſed kings and Queenes: not ſo many
wiſe philoſophers, and *wiſe of this worlde*, yet many wiſe
men of this world, ſo that they relie not on their own wiſe-
dome are inheritours of Gods kingdome, and *ſitters downe* Math.8.11.
with Abraham, Iſaac, and Iacob in the kingdome of God. And as
poore *Elias* that mighty prophet was ſeene *glorified* in the Math.17.
mount with our Sauiour: ſo was diuine *Moſes*, that was
learned in all Aegyptian wiſedome. And as *Lazarus*, in
in this life, full of ſores, was ſeene in *Abrahams* boſome af- Luc.16.
ter his death in great glory: ſo, no doubt, *Dauid* the patri-
arch, that was ſo mighty and rich, enioyed the bleſſings of
the Lord in the land of the liuing. And, as there was place Mat.13.17.
in heaven for *Peter* & *Andrew*, *Iames* and *Iohn*, that were fi- Though
ſhermen, and left all to follow Chriſt: ſo there was place ſome learned men
in heaven for rich, glorious, and wiſe *Salomon*, that being a haue
notable figure of Chriſt, was a king, and that a glorious & thought
wiſe king, while he liued on the earth. Neither is there on- the contrary of king
ly place in the kingdome of God for ſuch, as *wandred vp & Salomon.*
downe in ſheepe skins, and goate skins, being deſtitute, afflicted Heb.11.

and tormented, ſuch as the world was not worthy of: but there is place for the great conquerour *Ioſhua*, honourable *Gedeon*, valiant *Ehud*, ſtrong *Sampſon*, godly *Hezekias*, zealous *Ioſias*, and iuſt *Iehoſaphat*, kings of Iuda. There is not only
Pſal.108.9. place for litle *Beniamin*, but alſo for *Iuda*, that was the law-giver, the princes of *Zebulon*, and the princes of *Nephtalim*. There is not only in heaven a place for ſtarres, but for the ſunne and moone. And although God hath choſen the poore of this world, that they ſhould bee riche in faith, and heires of the kingdome, which he promiſed to them that loue him: yet he hath not reiected the rich, nor altogither ſecluded them, for, *In my fathers houſe*, ſaith our Sa-
Ioh.14.2. viour, *be many manſions*: of this argument alſo Saint *Ambroſe*
Ambros ad Demetriad. li.1. ep.84. ſpeaketh in this ſort, *Quamvis tota vita hominis tentatio ſit ſuper terram, &c. Although the whole life of man vpon the earth be a tẽptation, & aſwell abundance, as want is wont to be the matter of ſin, when either the rich man is puffed vp with pride, or the poore man falleth on murmuring, yet there haue beene in al times, and in our times alſo as ſome are good Poor, ſo ſome good Rich. Neither is it in vaine that the bleſſed Apoſtle Saint Paule counſelleth Timothy ſaying, Charge them that are rich in this world,*
1.Tim.6. *that they be not high minded, and that they truſt not in vncertaine riches, but in the liuing God which giueth vs all thinges aboundantly to enioy. That they doe good and bee rich in good workes, ready to diſtribute and communicate. Laying vp in ſtore for thẽſelues a good foundation againſt the time to come that they may obtaine eternall life.* And to come to the ſexe of women, in the kingdome of God there was not only place for poore
Luc.10. *Martha*, that miniſtred vnto Chriſt, and *Mary*, that had choſen the better part, and the poore widdow, that caſt
Luc.21. two mites into the treaſurie of the temple, and the poore widdowes that miniſtred things neceſſary to the faithfull
1.Tim.5. pilgrims and Saintes of God, but there is place alſo for *Deborah* the propheteſſe, the wife of *Lapidoth*, that iudged *Iſraell*, and was a mother in *Iſraell*: for *Miriam* the ſiſter of *Moſes*,

Moſes, who with *Moſes* and *Aaron*, when the Lorde redeemed *Iſrael* out of the houſe of ſervants, was ſent before the people to their delivery. And laſtly, there is a place in the kingdome of heaven for this honourable Queene, the Queene of the South: who came from the vtmoſt partes of the earth, to heare the wiſedome of *Salomon*. I might heere mention *Conſtantinus Magnus*, *Theodoſius*, *Ioſeph* of *Arimathia*, that honourable counſeller noble *Theophilus*, &, after *Conſtantinus* the great, & his mother *Helena*, *Theodoſius Magnus* and his wife *Placilla*, *Martian* the great Emperour, and his wife *Pulcheria*, in whoſe government the great counſell of *Chalcedon* was held, *Carolus Magnus*, and *Iudeth* the wife of *Ludovicus Pius*, with many Kings and Queenes of England, King *Henry* the ſeventh, and *Elizabeth* his wife, Lady *Margaret* Counteſſe of Richmond, *Iohn Kempe* Archbiſhop of Canterbury, *Thomas Kempe* Biſhop of London, *Thomas Woolſey* Cardinall Archbiſhop of Yorke, King *Henry* the eight, King *Edward* the ſixth, *Iohn Baillioll* king of the Scottes, and *Dorberguilla* his wife, founders of Bailliol Colledge: *Water Stapleton*, and *Edmond Staffford* Biſhops of Exceſter, and Sir *William Peter*, knight, foūders of Exceſter Coll. in Oxford: But the time wil not ſuffer me: I will therefore returne to my preſent text of the Queene of the ſouth, a figure of the comming of the gentiles vnto Chriſt: and one, by the teſtimony of our Saviour, that *ſhall riſe againſt this generation, and ſhall condemne it: for ſhee came from the vtmoſt partes of the earth, to heare the wiſedome of* Salomon; *and, beholde, a greater then* Salomon *is heere.* Iudic. 4. & 7. Micheah. 6. 4.

Having diſcouered ſufficiently of the perſon, & having made vſe of ſuch doctrine, as fitly herein might anſwere this time, text, and place: the figure and type, which this perſon repreſenteth, draweth me to handle it. For, as in the tabernacle, the face of one of the Cherubins reſpected another, & one ever with a reflexed countenance beheld Exo. 25. 20.

the other; & as one ring of the arke was ingaged within the other, & thereby drew the other: so having expressed the historicall sense, the figure of mysticall sense draweth me to shew what is signified by this great person here mẽtioned. And this figure or type is mystically vnderstood of the whole text of the old testament, secretly woven in by the spirit of God, as the threed is, which the shittle carieth in the silkemans web, by which the partes of the whole are combined togither: and although the mysticall sense be not manifest to the Iewes, nor yet revealed vnto them,
2.Cor.3. yet for vs it is to beholde, as in a myrrour, the face of the Lord with open face. The figure I mention oft which giveth life and inlighteneth the history, as the arteries giue life to the blood in the vaines: as the crowne of golde im-
Exod.25. bordered the holy table of Shittim wood, that was in the tabernacle, and as the bels and pomgranates were vpon the skirts of *Aarons* garments, the one sounding, the other shadowing the sweet odoriferous holines of the true high Priest, by the which he was made *vocalis*, or sounding: for as the waters of *Marah* were made sweete by the tree,
Exo.15.25. which *Moses* cast into thẽ at the Lords commãdement: so by this figure the holy history of this honorable Queene receiveth life, and is inlightened, garnished, and made shining and sounding. And this is the salt, that seasoneth the
Iob.6. old testament, without which oftentimes there is no more taste in the story of it, then in the white of an egge. The te-
Apocalyps. 19.10. stimony of Christ is the spirit of prophecy. And how pliant this is to this purpose, you may see that this figure diverse ancient fathers of the church do sufficiently obserue.
Isidore. *Isidore* saith, *Hac regina venturã ecclesiam de gentibus desiderãtẽ Christum figurabat, &c. This Queene represented the Church which should come of the Gentiles desiring Christ, which accompanied with diverse sortes of men, and forgetting both her own*
Eucher. de de regn. l.3 *people, and her fathers house should runne vnto Christ.* To this is correspondent that of *Eucherius*: *Sicut hac regina venturã*

sui-

finibus terræ, &c. As this Queene came from the endes of the ends of the earth, to wit * India, as some say, to heare the wisedome of Salomon: so the Church many ages after came to her redeemer and teacher, that after the foolishnesse of her error shee might at length perceiue the doctrine of the truth. This is that Queene of whom it is said vnto the Lord, On thy right hand standeth the Queene in a vesture of golde wrought about with diuerse colours, that is to say, adorned on all sides with diuerse precious and comely vertues. For this is the mother of all that beleeue, which regenerateth such vnto salvation, as were borne vnto death, by whome Christ hath restored more in Grace, then perished in Nature. To this may be fitly annexed that of *Angelomus Stromata*, *In figura huius regina venit ecclesia ex gentibus, &c.* Vnder the figure shadowed in this Queene the Church of the Gentiles came from the endes of the earth, laying aside all earthly desires and vices to heare the wisedome of Salomon, that is to say of our peacemaker our Lord Christ Iesus who in his flesh loosed the bandes of enmity betwixt God and man. Shee came, after her olde prophane superstitions, to heare of inlightning of the faith, of the iudgmēt to come, of the immortality of the soule, and of the hope and glorie of the resurrection. Shee came vnto Hierusalem therefore with a great company, not with the one onely nation of the Hebrewes, of which the Synagogue did before consist, but with all kindes of men, and diuerse nations throughout the whole world. We must also thinke, as Saint *Augustine* very well obserueth. *Qua in re hoc primùm dico, &c. In* which matter first this I say, that not onely the tongue of those men, but the life also was prophetical, and that that whole kingdome of the Hebrew nation was some great Prophet, because they were the figure of some great prophet. Wherfore concerning them whose heartes were instructed in the wisedome of God, the prophecy of Christ, and of the church which was to come is to be scanned not only in their sayings, but in their doings also: but as concerning the rest, and the whole body of that nation the prophecie of Christ and the church to come, is to be examined in those things which by Gods secret working were done either in them

* Or Aethiopia.

Angelomus Stromata. Auguſt. Serm. de Temp 252. Serm. 2.

Aug. cõtra Manich. li. 22. cap. 24.

1.Cor.10. *them or by them*. Namely this I doe gather of him, that not only their tongues, but alſo their liues were propheticall: ſo that the hiſtory of the olde teſtament is but as the ſhell of the nut to the kernell, the vaile to the face of *Moſes*, the curtaine to the arke, the vaine to the ſilver, the letter to the ſpirit, as the combe to the hony, the ring of golde to the precious ſtone incloſed in the baſe. Of this we may ſee more in Saint *Auguſtine* in his ſeventeenth booke *de Ciuitate Dei*, his firſt and third chapters.

The perſon and figure ſufficiently deſcribed, and the vſe of the doctrine accordingly handled, the next thing, that offereth it ſelfe to my diſcourſe, is the action of this worthy woman here mentioned. Her action may be the better ſcanned, if we wil weigh what the ſon of God hath teſtified of her action in this life, and of her honour, reward and glory in the life to come: adioyning herevnto, as occaſion ſerveth, for elucidations ſake, ſuch things, as are at
1.King. 10. 2.Chro. 9. large written of her 1.King. 10. and 2. Paralip. 9. to which chapters I muſt neceſſarily referre you oftentimes: becauſe that thoſe things, which are briefely laide downe here, are amply diſcourſed of in thoſe former hiſtories. Here they are brought in by the way of example, there they are laide downe fully in ſtory. By this alſo you ſhall finde, that the old teſtament is not contrary to the new; but that the
Aug. cõtra Manich. ſame ſpirit was author of them both. Laſtly, that, although there are ſundry ſecond helpes to open the ſcripture, as
Auguſt. de doct. Chriſtian. lib. 3. cap. 30. the rules of *Ticonius*, which Saint *Auguſtine* hath mentioned *de doctr. Chriſt. lib. 3. cap. 30*, and other rules there ſpecified and ſuch things, as many of the ancient fathers mentioned: as *Hilary lib. 1. de Trinitate*. And *Irenæus* againſt the
Hilar. de trinit. lib. 1. Iren. contr. valent. li. 1. cap. 1. Apocalyps. Valentinians *lib. 1. cap. 1*. Yet the beſt of all, that farre ſurmounteth all other kindes of expoſitions, is to open holy ſcripture by ſcripture. For the treaſuries of the houſe of *David* will only be truly and finally opened by the key of *David*. Scriptures will beſt bee expounded by that holy

NB

ſpirit,

ſpirit, by which they were endited: as metall wil bee only mollified by fire, the adamant hammered only by tooles of his owne nature, or, as ſome ſay, *ſanguine hircino*, *with Goates bloud*, Iron will only bee drawne by the load ſtone. And becauſe I may ſtrictly follow the line of my diſcourſe I will firſt, by the grace of God, ſpeake of ſuch actions, as are mentioned of her in this life performed, and ſo by ſequele of the reſt. Things, that are ſpoken of her in this life, are theſe two: firſt, her comming to Hieruſalem: ſecondly, what her actions were at Hieruſalem, when ſhee came to *Salomon*. 2. Pet. 1.

And, leſt I ſhould counfound both you, and my ſelfe, in the multiplicity of theſe generall heads, I purpoſe firſt to anſwere an obiection, which might otherwiſe through occurrence hinder me in this particular diſcourſe. Wherein nominately theſe three branches are incident to be delivered, what moued this noble Queene to come to Hieruſalē: what paines ſhee tooke in her comming, or iourney: laſtly, with what traine ſhee came, and how honorably ſhee was accompanied, and attended vpon in her iourney to Hieruſalem. The obiections, by Gods aſſiſtance, in few words ſhall be diſſolued. Whereas it may bee thought an vnmeet thing, both in regard of the ſex, which is feeble & delicate by nature, and in regard of the vocation & place, which this woman was by God called vnto, & honoured with all, namely, that a perſon of her ſex and eſtimation ſhould vndertake to perfourme a iourney of ſo great trauaile (a matter of ſo great moment, as is ſpecificied heere,) that a woman, and a woman Queene ſhoulde leaue her fathers houſe, her natiue ſoile, and countrey, & ſhould relinquiſh her friendes and leaue them ſo many miles behinde her, to viſit a king vnknowne vnto her, in a forraine land, leaving her court and kingdome, as a ſhip without a maſter, a flocke without a ſheepeheard, an heard without

an heardman, an house without a guide; a quiver without a chaunter, a chariot without one to be ἡνίοχος, or coachman, to governe it: or an horse without a bit; sith the Apostles rule is, that the womãs office is οἰκοδεσποτεῖν, *to governe their houses, to giue none occasion to the adversary to speake evill*; moreover, that they *shoulde not goe about from house to house, much lesse from kingdome to kingdome*; *that they shoulde not bee* φλυαραὶ καὶ περιεργαὶ, *pratlers, nor busie bodies*, vnto which that sexe is oftentimes too prone: & in as much as, by another rule of the same Apostle, it is an iniunction vnto women, that, *if they will learne any thing, they should aske their husbãds at home*; And since, by Antiquity, Venus, shadowing the office of the matrone at home, is painted sitting vpon a tortoise or snaile, thereby signifying, that the chast matrones residence at home was her honour: and since *Euripides* hath observed, that

1. Tim. 5.

Plutarch. præcept. coniugal. φερεοίκος.

Euripid. in Heraclid.

Γυναικὶ σίγητε, καὶ τὸ σωφρονεῖν
Κάλλιστον, εἴσω δ' ἥσυχον μένειν δόμων

silence, modesty and residence at home are honourable iewels in women: and since in policie that the absence of the prince might mooue mutinies, seditions and rebellions at home in her kingdome: all these obiections I refell in this manner, by manifold answeres. I confesse, it is an absurd thing in most mens opinions, for a shepheard to leaue his flocke, an heardman his cattell, the master or Pilot his ship, the chariotman his chariot, the rider his horse, the king his kingdome, the wife her husband. Wil not the seely sheepe then be a pray to the iawes of the Wolfe, the heard to the Lyon and beares of the forrest, destitute of the heardman? the ship in danger of drowning, destitute of the Pilot? the chariot like to that, out of which Phaëton was shaken, destitute of the guide? the common weale left in a miserable plight, and the kingdome without a king, the husbande left comfortlesse, forsaken of his wife for so long a time. And this we may see by the lamentable example of king

Richard

Richard the ſecond, who loſt his kingdome, and, in the end, his life, by the over-vnconſiderate warres attempted in his owne perſon into Ireland: for, by his departure, his enimies getting head at home, at his returne by armes diſpoſſeſſed him of his regall crowne and dignity. Yet theſe generall rules doe not alwaies overthrow every particular: neither any ſuch particular, as this is, that is guided by his wiſedome, by whom princes raigne, & by whom the actions of the people are ruled, moderated and bridled. Engl. Chr.

Chawcer, He that ſuffreth his wife to goe to each hallowes.

First, where it is obiected, that it is vnſeemely for a woman to travell any long way without her husband: and a thing iuſtly reprooued, iuſtly miſliked of our fathers, as namely the gadding abroad in pilgrimage, heretofore rebuked even by our learned ſatyricals of our owne nation: and what evill in theſe daies hath come by ſuch, that follow the Idole of abomination, which the Italians runne a whoring after at *Marca de Ancona*, which *Caſar Baronius* would miraculouſly authoriſe: and a Papiſt writing ſecretly in England, in a booke vnperfectly printed, tearmed the iourney of this Queene to Ieruſalem, to bee a pilgrimage: and although, I ſay, ſuch pilgrimages may be full of ſcandals, ſuſpicion, and impiety, and hath beene prooved little better then the whoring after the calues in *Dan* and *Bethell*, condemned by the prophet, yet neverthleſſe the credite, authority and neceſſity of the iourney of this Queene was nothing impeached or impaired by it, as I will make manifeſt (God willing) by theſe reaſons, that follow. Annal. Bec. lib. 1. Ann. Chriſt. 9. Ioh. Nicols.

In a booke ſecretly printed nere Henly vpon Thames.

First, I might anſwere by *Herodotus*, Ἐν τούτοισι, αἱ μὲν γυναῖκες, &c. *With theſe the women uſe merchandiſe buying & ſelling, and the men ſit at home and ſpinne*. Secondly, where it may be obiected, that this woman had an husband and children, I rather am perſwaded the contrary; and namely mine opinion is, that ſhee was a virgin, becauſe this woman had *formam ſynagogæ*, as I prooved before in the figure: becauſe Pharaohs daughter and the ſpouſe in the Canticles Apud Aethiopas & Aegyptios. Pſal. 45.

were virgins, *and the virgins, that be her fellowes, ſhall beare her*
Cant.8.8. *company*: whereunto accordeth that Cantic.8.8. *wee haue a*
little ſiſter, and ſhee hath no breaſts: what ſhall we doe for our ſi-
ſter, when ſhee ſhall be ſpoken for? where it is obiected, that it
is not likely, that a woman was then ſole governour, I an-
ſwere, that it is moſt falſe: for it is recorded in the Aethi-
Aethiopic. hiſt. opian hiſtory, that women by ſucceſsion had the monar-
chical government in thoſe times in Aethiopia, and long
after that governement did endure: and this may alſo be
Strab. lib. 10.17. confirmed out of *Strabo*, that lived a little after Chriſt. Τῶ-
τῶν δ' ἦσαν, &c. *Some of theſe were the Generals of the Queene*
Candaces which in our time reigned over the Aethiopians, a wo-
Here is cō-futed the want of learning in them, that haue denied it to bee lawfull for women to governe: & in print divulgated it. *man, but blinde of one eie.* But the chiefeſt foundation of this
argument is to bee taken out of the eight of the Actes of
the Apoſtles ver. 27. where it is expreſſed, that Phillip
was ſent to baptiſe, and catechiſe a certaine Eunuch Cha-
berlaine to the Queene *Candaces*. Where the danger is ob-
iected, that her kingdome might incurre; and how vn-
ſeemely a thing it is for a womā to travaile, I anſwere theſe
obiections all in one. Firſt, that this action was heroicall,
and extraordinary: and proportionable to thoſe actions
of the Patriarches, and holy Prophets: wherein we maie
more fitly admire the wiſedome of God in the working of
it in her, then cenſure it. And they, that iudge of it other-
wiſe, may well be compared to young ſchollers, as Saint
Lib. 22. cap.25. *Auguſtine* ſaith, *contra fauſt. Manich.* that ſuppoſe great
Latiniſts miſſe their congruity, when they ſay, *Pars in fru-*
ſta ſecant, Some of them deuide it peece-meale, and are like
them, that goe about to iudge of *Eſaias* going barefoot, *Ie-*
remies hyding his girdle in the river *Perath*, *Hoſeas* mariage
Ierom. præfat. in Hoſeam. with *Bat diblaim*, our Saviours going to the figtree to ſeeke
Ioh.8. fruit neere to Ieruſalem, our Saviour ſtowping downe, &
writing with his finger on the ground. The cenſure of
which actions as farre forth exceede the reach of our capa-
cities, vnleſſe we be inlightened from aboue, & daily ex-
erciſed

erciſed in holy meditations, as the earth is from the heauens: as the plaine is from the depth, as fleſh and blood is from Gods kingdome. To the danger or perill of the loſſe of her kingdome, I anſwere, ſeeing it was the Lords doing, to ſtir her vp to take this iourney, her country could not be rebellious: for God (no queſtiō) thē dwelled in the middeſt of her people by his mighty power; that God, that accōpanied her in her iourney to Ieruſalē, & was alſo glorified by *Salomon* in Ieruſalem, & ſpake there out of the Mercy ſeat. Now, where God is in the middeſt of a people, how ſhall that nation be moued? God ſhall helpe ſuch a prince early. This our God will make the warres to ceaſe, there hee will breake the bow, cut the ſpeare, and burne the chariots: he will ſtill the rages of ſuch ſeas, aſſwage all fury in ſuch people: and ſuch ſeas then ſhall haue ſands from God to ſtop their ouerflowing: all ſuch people ſhall then haue railes to keep thē in: & al ſuch ſurges ſhal haue ſhore rockes to binde them in, or to breake them. Beſides, how could this woman feare any tumult or rebellion at home, or amongſt her owne people, when as the text ſaith, ſhee came to Ieruſalem *beſhem-Iehovah*, which thing alſo *Rabbi Kimhy* hath obſerued. And in that her action was a figure of the church of the Gentiles, as I haue before obſerued out of *Iſidore*, *Eucherius*, & *Angelomus*; and ſince we finde that, which *Gregory* hath expreſſed 1. *Moral. Vt ad oſtendēdam innocentiam venit Abel*; *&c. As Abell came to be a paterne of innocency*; *Enoch of integrity*, *Noe of a long-patient perſeuerance both of good hope, and weldoing*, *Abraham of obedience*, *Iſaac of chaſtity of of mariage*: *Iacob of tolerancie in labour*, *Ioſeph of repaying euill with good*; *Moſes of mildeneſſe*, *Ioſhua of conſtancie in aduerſitie*; *Iob of patience in affliction*: *and all theſe were* as morning ſtarres ſhining before the ſun; &, as it were forerunners and types of the true meſsias, who ſucceeded them: ſo the church of the Gentiles was prefigured in *Rahab* of *Iericho*, *Ruth* of *Moab*, *Pharaohs* daughter eſpowſed

Pſal. 46. 5.

Greg. moral. 1.

to *Salomon*, in the little ſiſter, which then had no breaſtes *Cant.* 8. 8. and nowe in this honourable princeſſe the Queene of the ſouth here ſpecified, commended, & farre preferred in Gods kingdome, and received thereinto, whē incredulous Scribes, Epicureall Sadduces, blaſphemous Phariſes ſhall be caſt into vtter darkeneſſe, where is weeping and gnaſhing of teeth.

The obiection being diſſolved, the internall cauſe, that moved this Queene to vndertake this iourney, is next to be handled. But what moved this noble Queene to come
Wiſd. 7. to Ieruſalem? The firſt thing that moved her, queſtionleſſe was the ſecret working of the holy Ghoſt, that finger of God, that ſpirit of vnderſtanding, which is holy, ſubtile, moueable, cleare, vndefiled, pure, intellectuall; who, as
Ioh. 18. the winde, bloweth whither it liſteth, whoſe ſounde none hearing knoweth either from whence it commeth, or whi-
Sap. 1. ther it goeth, who being one can doe all things, and re-
Pro. 21. maining in it ſelfe renueth all thinges, who entereth into holy ſoules, & maketh them friends of God, & Prophets: this holy ſpirit, mooved the heart of this mighty Queene, in whoſe power the heartes of princes are, who turneth them, as the rivers of waters, whitherſoever it pleaſeth him. If it be therfore not laborious for the influence of the heavens not only to heat the inferior bodies, that lie in the ſuperficial part of the earth, & aire, but alſo to worke by a ſecret vertue in ſuch mettals, as are hidden in the bowels of the earth, and are vnſenſible in thēſelues, according to that
Ambroſe offic. 1. 14. of Saint *Ambroſe offic.* 1. 14. *Quid autem tam ſtolidum, quàm putare, &c. But what is ſo fooliſh as to thinke that any thing is hidden from God, whereas the ſunne, who miniſtreth vs light, perceth into hidden corners, and the force of his heate entereth into the very foundations of our houſes, & ſecret cloſets? & who can deny but that by the temperate heate of the ſpring the inward bowels of the earth are warmed, which before were faſt congealed with winter froſtes? Trees alſo haue a ſenſe of the force of heate & colde,*

colde, in ſomuch that their very rootes are either killed with colde, or revived with the cheriſhing heate of the Sunne. The earth alſo diſplaieth her variety of fruit, as ſoone as the aire waxeth moderate. If then the beames of the Sun be able to diſperſe their light ouer the whole earth, and can neither be hindered by yron barres, nor cloſe wickets from making entrance into our cloſeſt roomes: and ſhall not the intelligible brightnes of God diffuſe it ſelfe into the inmoſt cogitations of men, and dine into thoſe heartes which it ſelfe hath created? Was it not eaſie then for Gods holy ſpi- 1.Cor.2.
rit, which ſearcheth al things, yea the deepe things of God, which ſearcheth the corners of mans heart, ſealeth our election, which is *ἀῤῥαβὼν the earneſt of our inheritance*, which Eph.1.
crieth *abba* father in our hearts, and beareth witneſſe vnto Rom.8.
vs, that we are Gods children: which maketh requeſt for vs with ſighes, that cannot bee expreſſed; by whom all things were faſhioned; vnto whoſe eies all things are γυμνὰ Heb.4.
καὶ τετραχηλισμένα, *Naked, and laide open*, whoſe operation is mighty & liuely, & ſharper then any two edged ſword, & entereth through even to the dividing aſunder of the ſoule and the ſpirit, and of the iointes and of the marrow, & is a diſcerner of the thoughts & intents of the hart: vnto whoſe ſight there is no creature, which is not manifeſt: was it not eaſie I ſay, thē for that holy ſpirit, which is infinite in power, incomprehenſible in maieſty, and, becauſe he is God, is as the Schoolemen ſay, *vbiq; præſens, per eſſen-* Lōb. Sent.
tiam, præſentiam, & potentiam, Every where ſubſiſtent by his 1.Diſt.37.
eſſence, præſence, and power to mooue the heart of this holy Queene to come to Ieruſalem, to draw her heart after *Salomon*, as rivers follow the ſpring tydes, as the orbe draweth the planet, as *primum mobile, The firſt ſpheare which is moved* draweth the inferiour ſpheres againſt their owne courſe, as *Elias* his mantle caſt on *Eliſha* made him run after him; 1.King.19.
in as much as by this holy ſpirite all things are created and 19.
moved. *Hercules Gallus* and all other oratours drawe by the eares, but this holy Queene was drawen by the hearte

Cant.1.3. in that maner of drawing, that the ſpowſe in the Canticles is drawen after him, whom her ſoule loveth, in thoſe lines of loue, that our Saviour ſpeaketh of in the ſixth of *Iohn*,

Ioh.6. *Nemo venit ad me, niſi pater meus traxerit illum. Trahimur à Deo vel revelatione, &c. No man commeth vnto me vnleſſe my father draw him. We are drawne of God either by revelation, according vnto that,* Mat.16.17. *Bleſſed art thou Simon the ſonne of Ionas, for* Ioh.5.36. *fleſh and bloud hath not reveiled it vnto thee, but my father which* Ierem.31.3 *is in heaven: Or by ſome miraculous operatiõ, as, The works which* Apoc.3.19. *the father hath given me to finiſh doe beare witneſſe of me: Or by* Hoſe.11.4. *loue, as, I haue loved thee with an everlaſting loue, therefore with* Pſal.93.6. *mercy I haue drawen thee: Or by ſcourges and chaſtiſementes, as,* Pro.7.21. *As many as I loue, I rebuke and chaſten: and I lead them vvith cordes of a man, even with bands of loue: Or by benefites, as, I will ſing of the Lord becauſe he hath dealt ſo lovingly with me: Or by promiſes, as, with her flattering lips ſhee intiſed him, Theſe meanes of drawing doe not violence the will vnwilling to come vnto Chriſt, but doe perſwade it.* By which of theſe waies this honourable Queene was drawn, I cannot now ſtand vpon; only I ſuppoſe it to haue beene *occulta revelatione, & miraculoſa operatione, By hidden reuelation, and miraculous operation*: as many holy veſſels are drawen vnto him, like as all the faithfull are drawen to be iuſtified, ſanctified, and ſaved, according to that of Bernard De lib. arbit. *Trahit voluntarios, non ſeruat inuitos, &c. He draweth ſuch as are willing, and ſaveth none againſt their wils: he draweth, as Paule was drawne vnto Damaſcus: he draweth ſpiritually, as the ſpouſe in the Canticles, who deſired it greatly when ſhee ſaid, Draw me, wee will runne after thee becauſe of the ſweete ſavour of thy good ointmentes.* This ſecret working of Gods ſpirite made this honorable perſonage run after the odour of the ſweete ointment, that was in *Salomon*, by whom our Saviour Chriſt was Cant.1.3. Ambroſe. prefigured. Beſides then, as Saint *Ambroſe* ſaith, religiõ was amongſt the Iſraelites as a ſweet ointment in a veſſell encloſed, whoſe ſweete and fragrant ſmell though it were

diffuſed

diffused through many nations: yet the matter and marrow of faith was there principally contained. Whose savor issuing then forth by most sweete fragrant fumes drewe many out of the whole earth to see *Salomon*. Yet neverthelesse, as *Augustine* saith of the fower rivers of Paradise, that watered other countries, were only fructifying, and causing fruit to grow in Paradise: so the name and current of *Salomons* vertues were sounded in other nations; but the substance of religion, and the person of him, that *Salomon* prefigured, was only then according to ordinary dispensation, and long after, soule-saving among the Iewes in Israell.

The Externall cause, that mooved this great personage to travaile so farre to see king Salomon.

The external cause, which by her attractiue vertue drew this honorable prince after *Salomon*, to see him, and to conferre with him, was the report of the great graces & giftes of God, which shined gloriously in *Salomon*. For when rare and excellent vertues manifest their beauty in any subiect immediatly the trumpet of fame, which is, as *Hesiod* saith, φήμη, κύδη μὲν ἀεῖραι ῥεῖα μάλα, *Very light, and easie to bee lifted vp*, soundeth out their glory: which glory being, as the oratour saith, *consentiens laus bonorum, & incorrupta vox iudicantium de excellenti virtute, The conspiring praise of good men, & the sincere approofe of such as are able to iudge of the excellency of vertue*, rauisheth the mindes of most well affected persons to the admirable view & sight of such things, as are extraordinarily spoken of, and commended. And although every vertue be amiable, and each drop of Gods grace in his children is to be embraced, yet properly, as *Seneca* saith *ep.* 33. *in aequabilitate notabilia eminent, Notable things of worth in personages of an answerable estate are most eminent*, and the highest tree in the forest hath the concourse of the most beholders. And such excellent & rare

Hesiod. ἔργ. καὶ ἡμερ. 2. 759.

Sen. ep. 33.

 gifts

gifts draw men into admiratiō of thē: & make mē reſt vnſatisfied, til they ſee, or enioy thē in whō they ſhine, &, by an attractiue quality, draw the world after them, like as the load-ſtone draweth the needle, and the North ſtarre draweth the load-ſtone: nay, as I may ſpeake more to purpoſe, and more ſignificantly, like as the Orient ſunne, which, as Ambroſe ſaith, is *oculus mundi, iucunditas, &c. The eie of the world, the pleaſure of the day, the beauty of heaven, the excellencie of creatures, and the grace of nature*, when hee diſcovereth his golden beames in the morning, converteth the eies of the whole world to behold his beauty, and to enioy the comfort of his heat: So the vertues, that ſhined then in *Salomon* iſſuing from Gods goodneſſe; from whom, as the waters iſſue out of the bottomleſſe pit, as the rivers and floods out of the Ocean ſea, according to that of *Salomon*, *all the rivers goe into the ſea, vvhence they returne.*

Eccleſ. 1.7. *Eccleſ.* 1.7. which *Homer* alſo did ſee, though as it were through a creviſe in a wall, ſpeaking of the Ocean,

Hom. Ilia. v Ἐξ οὗ μὲν πάντες ποταμοὶ, καὶ πᾶσα θάλασσα.

From whence flowed all rivers, and the whole Sea; theſe vertues, I ſay, diſcovering themſelues in *Salomon* drew ſome of all people and nations to behold him, and to heare his wiſedome from kings, princes, and rulers of the earth, as it is evident by this, that followeth. collected out of holy ſcriptures: for, as naturally the heliotropium followeth the ſun, the ſhadow the body, the ſuperficiall partes of things colours, the triumph the conquerour, the ſweete ſmell the oile, the voice the Eccho, which is the daughter of the hils and woods (as *Euripides* tearmed her) the ſmoke the fire, May flowers Aprill ſhowres, the morning the day ſtar: ſo the mindes of the moſt part of men are ſtirred vp to follow rare and excellent vertues intellectuall or morall, when their beames doe begin to gliſter in the worlde, and to reveale themſelues by manifeſtation to Gods glory, as theſe did in *Salomon*, of whom this is written, and in ſacred writ recor-

Eurip. Hec.

recorded. Whereby it is gathered that the fame & report of *Salomons* wiſdome, drew her to come and ſee *Salomon* at Ieruſalē. *Salomō* having obtained, by Gods gift, a wiſe & vnderſtandnig heart, grew famous through all nations, and kingdoms: for God gaue *Salomon* wiſdome and much vnderſtanding, and a large hearte, euen as the ſand, that is on the ſea ſhore 1. *King*. 4. 25. and *Salomons* wiſdome ex- 1. King. 4.
celled all the wiſdome of the children of the Eaſt, and all 25.
the wiſdome of Egypt: for hee was wiſer then any man, yea then were *Etban* the *Ezrahite*, then *Heman*, then *Chalcol*, then *Darda*, the ſonnes of *Mahol*; and hee was famous through all nations round aboute. And *Salomon* ſpake three thowſand prouerbs, and his ſongs were a thowſand, and fiue. And hee ſpake of trees from the cedar tree, which is in lebanon, euen vnto the hyſſop, that ſpringeth out of the wall. Hee ſpake alſo of beaſts, and of fowles, and of creeping thinges, and of fiſhes. And there came of all people to heare the wiſdome of *Salomon* from all kings of the earth, which had heard of his wiſdome. Theſe things are repeated againe in the 10. chap. of the ſame booke. 1. King. 10.
So king *Salomon* exceeded all the kings of the earth both in riches and wiſdome. And all the world ſought to ſee *Salomon*, to heare his wiſdom, which God had put in his heart. And they brought euery man his preſent, veſſells of ſiluer, and veſſels of gold, and raiment, and armour, & ſweet odors, horſes, & mules from yeere to yeere. To this Sap. 7.
conſenteth that, which is in the 7. of wiſedome. God gaue *Salomon* true vnderſtanding of things that are, ſo that hee knew the world was made, and the powers of the elements: the begining, and the end, and the mids of the times, how the times alter, and the change of the ſeaſons, the courſe of the yeare, and the ſituacion of the ſtarres, the name of liuing things, and the furiouſnes of beaſts, the power of the windes, and the imaginacions of men, the diuerſity of plants, and the vertue of rootes, and all

things both ſecret & knowne did he know: for wiſedome the woorker of all things taught him. And heereunto cõ-
Eccle. 47. ſenteth that of *Sirachs* ſon, chap. 47. How wiſe was *Salomon* in his youth. Hee was filled with vnderſtanding as a floud. His minde couered the whole earth, filled it with graue and darke ſentences. His name went about in the Iles, and for his peace he was beleeved. And this wiſedome of *Salomon*, which was giuen him by God, was either *Univerſalis quædam ſapientia*, *A certaine vniverſall wiſedome.* For his heart was large by his wiſedome, which was as the ſand of the ſea in number: his heart was filled with vnderſtanding as a floud: hee excelled all men in wiſedome. Or els this wiſedome was particularis, *Particular*. In naturall cauſes, which conſiſted in knowing of birds, beaſts, hearbs, elements, fiſhes, trees, influences aſtronomicall, ſituatiõ of ſtarres, of prouerbs and darke ſentences: of muſike: of Diuinity, which appeareth by his praier in the dedication of the temple, & by the reſolution of the Queenes queſtions, which ſhee propoſed vnto him: There were the lines and cords of admiration, which drew people out of all nations to bee deſirous to ſee *Salomon*, as now what a concourſe wold bee to ſee ſuch a man, as ſhould excell in ſuch gifts, that ſhould ſhine in ſuch qualities, that ſhould gliſter with ſo manifold and miraculous graces?

Theſe gifts of God, theſe graces and theſe vertues were the cords, I ſay that drew the whole world after *Salomon*, and made all the world deſirous to ſee *Salomon*. This was that attractiue quality, that drew ſuch a concourſe of people out of all the earth to ſee *Salomon*: this was the loade-ſtone, that drew the heart of this honorable Queene of the ſouth, as it were a needle, and incenſed her with an holy zeale to come to ſee, and to conferre with king *Salomon*. Yet all this wiſedome of *Salomon* was nothing in compariſon of the wiſedome of Chriſt, in whome the fulnes of the
Cõll. 2.9. Godhead *Coloſſ.* 2. dwelt σωματικῶς, *Bodily* and vpon whom reſted

reſted thoſe manifolde giftes of the holy Ghoſt, ſpoken of *Eſay* 11.2, the ſpirit of wiſedome and vnderſtanding: the ſpirit of counſell and ſtrength: the ſpirit of knowledge & of the feare of the Lord; whom *Salomon* in figure repreſented, and of whom this Queene by *Salomon* ſought to be inſtructed. Heere I ſhould enter into the figure betweene Chriſt and *Salomon*; but becauſe the time paſſeth away ſpeedily, I will ſummarily conclude. *Salomon* an earthly king; Chriſt our Saviour a king of heaven, *rex regum, & Dominus dominantium, king of kings, and Lord of Lordes*: *Salomon* drew ſome of all nations to heare him: Chriſt our Saviour drew all nations after him to heare him; and to beleeue in him. *Salomon* raigned in Ieruſalem, & in the land of Iſraell; Chriſt our Saviour his dominion is vnto the vttermoſt endes of the earth: *Salomons* raigne was but for forty years; Chriſts raigne for ever. *Salomon* a man; Chriſt God and man, *Salomons* wiſedome definite; Chriſts wiſdome infinite. *Salomon* had plenty of ſilver in Ieruſalem, almuggim trees &c. gold and precious ſtones; Chriſt gaue ioy of ſoules, peace of conſcience, comfort of the ſpirit, and life everlaſting, by powring out his ſpirit vpon all fleſh. We read not that *Salomō* ſpake with many tongues, but Chriſt, ſending downe the holy Ghoſt, gaue cloven and fierie tongues, and made young men to ſee viſions, old men to dreame dreames, and maidens to prophecy. Briefly, *Salomons* benefites were ſpecially earthly; or, if they were ſpirituall, they were infuſed by revelation: but vpon our Saviour *Eſay* 11.2. there reſided the ſpirit of wiſedome, of counſell, &c. Chriſt was annointed with the oile of gladneſſe and ioy aboue his fellowes: and, as Saint *Iohn* ſaith, *cap.* 1.14. *We ſaw the glory of him, as the glory of the only begotten ſonne of God, full of grace, and truth.* And, *of his fulneſſe haue we all receiued grace for grace.* Laſtly, *Salomon* was but a ſhadow or figure: Chriſt the ſubſtance figured. So of this compariſon, let this ſuffice. The next thing to be hand-

Iſa.11.2.

Ioel.2. Act.2.

Iſa.11.2.

Ioh.1.14.

led, that followeth the motiues, which drew this Queene to Ieruſalē, are the paines, that this noble Queene taketh to come to *Salomon*. Wiſedome in the booke of the proverbs, vttereth her voice in the ſtreetes, and ſhee calleth in the high ſtreetes among the preſſe, and entering of the gates: yet the fooles of this world, whom ſhee calleth, refuſe to come, when ſhee ſtretcheth out her hand, they wil not regard: when ſhee admoniſheth, they will deſpiſe her correction: when they are inuited to her feaſt, they refuſe to come: when they are charmed by the wiſe charmer, they will ſtop their eares like a deafe adder: they will ſaie, *villam emi, I haue bought a farme*, or, *vxorem duxi, I haue married a wife, &c.* as the excuſers of themſelues in the parable, *Luc.* 14. 18. But this noble Queene, ſhee doth otherwiſe; as the needle ſhee will follow the load-ſtone, as the load-ſtone will by ſecret influence follow the North ſtar, as the heliotropium will turne towardes the ſunne. This may be ſeene in the paines of her iourney, by her comming from *Meroe* to Ieruſalem. The north pole is elevated at Ieruſalem 31. degrees; as Coſmographers doe define; every degree containeth 60. miles in earth, the diſtance of *Meroe* from the æquinoctiall line is 16. degrees: according to *Ptolomees* tables: ſo *Meroe* from Ieruſalem is diſtant 15. degrees: now every degree in heauen making 60. miles on earth, we may gather therefore, that this Queene came about 1000. miles to ſee king *Salomon*. See, what paines this honourable perſon taketh to ſee an earthly Prince, and ſo much the greater, that a woman perfourmeth that, which men durſt not attempt: a weake veſſell effecteth that, which a mighty Gyant durſt not vndertake: a Queene accompliſheth that, which inferiour perſons will refuſe: ſhee, that had a tender body, vndertooke that, which mane ſtrong men ſhunned; ſhee neither careth to parch her beauty in the ſun, which many women are ſo nice to preſerue: neither the fiery climate, vnder which ſhee was to paſſe

Proverb. 1.

Proverb. 9

Luc. 14. 18. 20.

Ieruſalem Long. 66. Latit 31.

Meroe Long. 61. Latit. 16. Ptolem. tab. geograph.

The difference of longitude muſt alſo be conſidered.

paſſe: nor the fury of beaſtes, the eie of the ravenous crocodile, neither the venimous ſerpents, wherwith thoſe coaſts doe ſwarme: neither the fell Lyons, which thoſe Climates naturally nouriſh: neither did ſhee ſay with the ſlouthfull man in the Proverbs, *A Lyon is without, I ſhall bee ſlaine in the ſtreet*: but, all excuſes ſet apart, ſhee cometh to Ieruſalem to ſee *Salomon*: & yet theſe Iewes at home, ſeeing Chriſt, will not heare Chriſt: or, if they will heare him, will not beleeue him: or, if they beleeue him, will doo it conditionally, ſo, as they may ſee a miracle: and yet after they haue heard doctrine and ſeene miracles, will not only not beleeue, but alſo perſecute. Such are our Recuſants, ſuch are our licentious Libertines, ſuch are they, that Seneca ſpeaketh of: ſuch are many amoug vs, that preferre playes before preaching, a ſound ſleepe before a ſounding ſermon, Belial before God: whoſe hearts the Lord turne, if it be his bleſſed will. But in this, that the Queene taketh this great iourney, note her zeale that which the ſpowſe vttereth in the Cantic. *Much water cannot quench loue*: and that Cant. 1.2. *Becauſe of the ſauour of thy good ointments, thy name is as an ointment powred out. Therefore the virgins loue thee. Draw mee, wee will run after thee* Cant 1.3. To this accordeth that of Saint Paul 1. Cor. 13. *Loue ſuffereth all things: beleeueth all things; hopeth all things; endureth all things*. This ſhadoweth how the faithfull in all ages followed Chriſt, when the ſtandard was ſet vp in Sion what a thirſt was then of the worde of God. Chriſts gratious words, that he ſpake in the ſynagogue at Nazareth, ſhewed that *gratia was diffuſa in labiis ſuis, Full of grace were his lipps*. Pſal. 45. and, if I may ſo ſay, *Suadæ medulla, The pith & marowe of perſwaſion* ſitting in his lipps. And how ſince he hath drawen all the world after him through perill, through danger, through fire, through flame, through life, through death, the ſtories in all ages haue regeſtred to Gods glory, and to the greate honour of all

Pro.22.13.

Senec. ep. Lib.15. ep.96.

Cant.8.8.

1.2.3.

1.Cor.13.

Pſal.45.

his Saints. For, *Quos dei charitas trahit, nec retrahit, &c. Whō the loue of God draweth, them neither doth iuſt withdrawe, nor affright. For the ſaints run that they may leaue the world behinde thē becauſe they ſee God before them.* This zeale which ſhined in this honorable Queene to ſee *Salomon*, and to heare his wiſedome burneth in thoſe faithfull ſoules, who hunger & thirſt after righteouſnes: which, when heretofore there was a fame of Gods word in our land, wandred frō ſea, to
Amos.8. ſea, frō North to eaſt to here Gods word: which ought to
Pſal.19.13. bee more ſweete vnto vs, then the hony, and the hony combe. God be praiſed, there is a great light riſen in our daies, and God hath beene gratious vnto our land: there is ſuch a doore opened in England, as was in *Philadelphia*, that no force can ſhut, but our ſinnes; ſuch a light, that no counſells of men can extinguiſh or eclipſe, but our iniquities: ſuch a ſun-ſhine of the Goſpell, that no interpoſition of any groſſe maſſe can ſhadow, vnles it bee our owne ingratitude. Our ſin will bee the greater, if we make not much of this great grace offered vnto vs. This Queene tooke greate paines to ſee and heare *Salomon*: wee haue Chriſt offered in our ſtreetes, howſes, churches, & in our
Heb.4. eares cōtinually ſoūded: If thē we ſhall yet harde our harts
Proverb. while it is called *To day*, & ſhal deſpiſe the voice of wiſdōe crying vnto vs in the ſtreets, & inuiting vs to her bāket of
Math. 25. new mingled wine, and the voice of the bridegroome calling vs to haue our lampes prepared to enter with him to the mariage: not onely this Queene ſhalbee a witneſſe againſt vs in the day of his laſt coming, but it ſhalbe more tollerable in the day of iudgment for *Sodom* and *Gomorrah*, then for vs. Yea more tollerable for *Capernaum* and ſinfull Ieruſalem, who would not know the time of their viſitations: and from whoſe eies repentance, by the iuſt iudgment of God, was wonderfully hidden, & miraculouſly, as I may tearme it, withheld. From the which iudgment, God for his mercy ſaue & deliuer this land both now and euer.

The

The third & laſt braunch of this firſt part ſheweth vnto vs in theſe wordes, that this Queene came not abiectly, meanely to Ieruſalem, but, as it was fit and ſeemely for a Prince, princelike in honour, honourable in riches, rich & glorious in her traine, yet conuenient for her eſtate, regall crowne, and princely authoritie. And vnto this end it is laied downe by the holy Ghoſt in the ſcriptures, in theſe woords. And ſhee came to Ieruſalem with a very greate traine, and camels that bare ſweet odours, and gold exceeding much, and pretious ſtones. Shee came to Ieruſalem with a very great traine, and camels, that bare ſweet odours, & much gold & pretious ſtones. By this wee may learne, that theſe creatures of God, which ſome thinke ſuperfluous haue a neceſſary vſe being well vſed: that God hath made nothing in vaine, & that in things hid in the bowels of the earth, the wiſdõe of God is to be known, & to be admired, worſhipped: that all Gods creatures doe *ſpirare potentiã, ſapientiã, et benignitatẽ Dei, Breath out the power, wiſedome, & bountye of God:* that all creatures, that God hath made, are fit for our vſe, ſervice and commoditie: that in aglaſſe we may ſee in all creatures *ordinem mirabilem, operationem efficacem, finem vtilem, A wonderfull order, a powrefull working, a profitable vſe & end:* that every creature ſaieth vnto vs, *accipe beneficium, redde ſeruitium, fuge ſupplitiũ, Receiue the beneſite of vs, repay thy ſeruice for vs: Auoid the penaltie of abuſing vs:* that that is moſt true, that *Pliny* hath, only this excepted, that that which he ſpeaketh of nature, we affirme to be of God, to wit, that *maieſtas Dei mirabilis, The maieſty of God is wõderfully ſeen in pretious ſtones, in ſo much that one pretious ſtone is ſufficient to cary vs into a deepe contemplatiõ therof.* & that that is true, which he hath cited the 36 li. c. 1. that al things, he had before mẽtioned & diſcourſed of, in 35. books, yea as I may adde, in all his books following, that *omnia hominum cauſâ genita videri poſſunt, All things may ſeeme & ſhew to haue bin made for mã.* Laſtly that princes

The thirde branch of the firſt part.

1. King. 10. 2.

2. Para. 9. 1

Hug. de ſanct. victore. Inviſib. Dei.

Plin. li. 37.

traines art not taken away by Gods woord, but that they
Rom.13. are eſtabliſhed by God and from God, as appeareth Rom.
13. by the *Worthies* of *David*, by the deſcription of *Salo-*
mons houſehold, and the throne of his kingdome, by that
in a ſhew princes on earth do repreſent in ſome ſort Gods
maieſty in heauē, if ſo great a glory may be repreſented in
any ſort by any thing in earth, according to that cited out
Menand. of the greek Poet ἔμψυχος εἰκών. And therefore iuſtly, Iuliā
The liuely the Apoſtata is reprehēded by an Eccleſiaſticall writer, for
image. defacing the honour of the Romane Empire. ταῦτα ἢ αὖ-
Socr. hiſt. τῶ οἱ πλείστοι φέρουσιν, ὅτι πανομένη ἡ ἐκ τῆς βασιλικῆς, πλέτῳ τοῖς πολ-
eccle. lib. 3. λοῖς ἐπιτιθεμένη καταπλήξει ἐνεβλαψόμηλον ἑαυτῇ τὴν βασιλείαν.
cap. 1.

The ſecond generall head of this ſermon, or ſacred diſ-
courſe, containeth ſummarily what this honorable perſon
did when ſhee came to Ieruſalem, what the holy Ghoſt
hath in ſcripture recorded and regiſtred of this honorable
Queenes actions in Ieruſalem; the briefe whereof our Sa-
Mat. 12 uiour hath in theſe wordes delivered vnto vs. *Shee came*
from the vttermoſt partes of the earth to heare the wiſedome of
Salomon. Herein obſerue alſo, though the word *Hearing* be
only expreſſed, yet nevertheleſſe, as one face of the Che-
rubim reſpected the other; ſo here I muſt make reference
to that alſo, which is written of her comming to *Salomon*,
1. King. 10. 1. King. 10. & 2. Paralip. 9. *Shee came to proove Salomon with*
2. Chro. 9. *hard queſtions. And when ſhee came to Salomon, ſhee communed*
with him of all, that was in her heart, &c. Nay, theſe wordes of
our Saviour compriſe a great deale more. For in mine opi-
nion it is a ſummary narration of all the actions ſhee per-
fourmed at her being at Ieruſalem. Wherefore in this
ſummary narratiō I obſerue principally theſe 4. branches,
or pleaſant ſtreames, that naturally iſſue and ſpring out of
the general head before ſpecified: ſo that this Queenes cō-
ming to heare *Salomons* wiſedome containeth in it firſt her
1 *Proving of Salomon with hard queſtions*, in Greeke thus, ἦλθε
πειράσαι αὐτὸν ἐν αἰνίγμασι: ἦλθεν εἰς ἱερουσαλὴμ ἐν δυνάμει, βα-

βαρεία σφόδρα, καὶ κάμηλοι αἴρουσαι ἀρώματα, καὶ χρυσίον εἰς πλῆθος, καὶ λίθον τίμιον, καὶ ἦλθε πρὸς Σολομῶντα, καὶ ἐλάλησε πρὸς αὐτὸν πάντα, ὅσα ἦν ἐν τῇ ψυχῇ αὐτῆς: *And shee came prooue him with hard questions. And shee came to Ierusalem with a very great traine, & camels that bare sweete odours, and golde exceeding much, and precious stones, and shee came to Salomon, and communed with him of all that was in heart*: in Hebrew thus, *levasto bekidoth, &c.* Secōdly, *the discreet view & eie, that shee made of Salomons court and kingdome*: Thirdly *the sincere testimony shee giveth before God and man of Salomons wisedome speculatiue, and practicke, tending to Gods glory, and mans instruction.* Lastly, it followeth, that I should briefly touch *the greatnes of the gifts, which in honorable bounty, & regall magnificēce shee cōferreth vpon Salomō.* Here vnto should be annexed her returne to her own coūtry; but because these 3. latter are not so pertinēt to that, in the new testamēt, I rather wilbe a referendary therein, then a discourser thereof. The first thing this honorable person doth, when shee commeth to Ierusalem, is in these words discovered: her comming to Ierusalem was to heare *Salomons* wisedome. Now because the wisedome of men is especially discovered by their speech, according to the proverbe, *Qualis vir, talis oratio*: *Such as the man is, such is his language*, and, as another hath said, *nescio quid latentis energiæ habet viva vox, I know not what hidden power the liuely voice of a man carrieth with it*: shee doth, as it were, *elicere*, that is to say, *discreetly perswade* king *Salomon* to powre out the sap of wisedome vnto her, by proving him with hard questions: so that the first marke, shee aimeth at by her comming to Ierusalem, is to prooue whether *Salomons* wisedome be correspondent to his fame; the body to the shadow, the counterfeit to the person: yea whether the fire answere the smoake; the fruit the blossome: Lastly, whether, as it is in the proverbe, as *Pythagoras* learnedly collected, whether, I say, the stature and bignesse of the whole body of the gyant *Hercules* might proportionably

Tentaret eū in ænigmatibus.

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Hierome.

be gathered by the quantity of his foot: by which, as *Gellius* hath collected out of *Plutarch*, he meaſured the race in mount *Olympus*. By this wee may gather perſpicuouſly, that, although there bee in our daies, and in times before, great abuſes by travaile, and by it many corruptions haue crept into flouriſhing nations, by which in the ende they beene venimouſly baned, yet nevertheleſſe, as it may bee evidently gathered out of this text, the wiſe and godly may ſuck ſweetnes out of trauail, as *Samſon* found hony in the lion, as the painfull man eateth the fruit of his hands, and as the bee ſucketh ſweetnes out of forein flowres, namely the flowres of the fields, farre from home. For, as there is a profitable, ſo there is an vnprofitable kind of trauel or peregrination: as the one kind of trauel doeth good, ſo the other doeth harme: as one ſort of travellers finde wiſedome by their trauell, ſo another ſort learne nothing, but fooliſhnes. The vnprofitable, daungerous, and fooliſh trauellers are they, that traveile to great cities, and princes courts, and forein nations to ſee, and to be ſeene, *ſpectatum veniunt, veniunt ſpectentur vt ipſi*, They come to gaze, & to bee gazed on as ſaith the Poet. And eſpecially heeretofore idle women, and ſome men travell to learne newe faſhions, ſome to ſee faire buildings, ſome to looke vpon the bravery of the world, whereby of late our nation hath beene made a ſinke to receiue the ſinnes of all nations, almoſt vnder the coape of heauen, by ſomes running to Paris, other ſome to Venice, ſome to Genua, other ſome to Florence, ſome to Rome, (as though wee had not ſufficiently drunke already of the cuppe of Babylon) ſome into one lande, other ſome into another. So that there are almoſt no Spaniſh deviſes, no Italian devices, no Dutch devices, no Turkiſh nor heatheniſh devices, nay vices, but our nation hath ſwallowed them vp: but if there were any good there, wee haue left it behinde vs. And, as there was in corrupted Ieruſalem an high place for

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Chemoſh the abomination of *Moab*, for *Milcom* the abomination of the children of *Ammon*, the roote of which abomination was tranſlated out of thoſe countries: ſo I feare mee that our travell into thoſe countries hath wrought the like effect among vs. So that, as it is in *Ezekiel* the prophet, if it were a ſufficient motiue to *Aholibah* to increaſe her fornications but to ſee men painted vpon the wall, the image of the Chaldeans painted with vermilion, and girded with girdles vpon their loynes, & with died attire vpon their heads, looking all like princes after the manner of the Babylonions in Chaldea, the land of their nativitie, as ſoone, I ſay, as ſhee ſaw them, ſhee doated vpon them, & ſent meſſengers, vnto them into Chaldea: If, I ſay, the very ſight of theſe things were ſufficient to allure *Aholibah* to ſinne, how much more eaſy is the carnall nature of man tainted by ſin, when we liue among ſinners? Pſal. 1. our nature eſpecially being prone to be corrupted with ſin as eaſily, as the match is to take the fire, gũpoulder to take the ſparkling, the dry ſtubble to take the flame, mans nature I ſaie, being prone to drinke iniquity as puddle, and to ſucke vp the dregs of ſin, as ſweet hony. *Seneca* thought traual not much profitable in his time in regard that ſuch men, that vndertooke ſuch courſes rather vndertooke that charge and paines to feed their eies, then to benefit their mindes, in theſe woords, *Peregrinatio notitiã dabit gentiũ, &c. Trauaile will teach thee knowledge of countries & nations, will ſhew thee ſtrang ſhapes of huge hilles, large champion feelds, valeys ſtreaming with continuall water, & vpon due obſeruation perhaps the nature of ſome river: namely, either how the river Nilus ſwelleth in winter by reaſon of the increaſe of waters which it gathereth in ſommer: Or how the riuer Tigris ſodenly conueieth it ſelfe out of our ſight, & taking her courſe through the hidden partes of the earth at length reconereth her former bugenes: Or how the floud Maander which hath exerciſed the wits of the moſt famous poets of all times paſſeth to and fro by often*

1. King. 11. 5.

Exek. 23. 14. 15.

Senec ep. 105. ad Lucil.

windings and turnings, & often ſheweth and bendeth her ſelfe as were vnto the neighbour chãpiõ, ere it enter into hir owne chãnell. But ſuch travaile will better neither thy iudgment, nor thy manners. But many travailers in theſe daies conuert their peregrination to worſe purpoſes, I ſay with griefe, many travail in theſe daies of our countrie men into Dutchland to learne drunkenne; into Italy, France, and Spain to learne the wickednes of *Moab* and *Ammon*; to *Venice* to learne to keepe curtiſans; to Genua to learne pride; to Rome to learne idolatry, and to practice treaſon: but the godly, wiſe, learned, honourable, and valiant minds, that vndertake trauaile, doe it for other ends, and ſuch travellers as in this ſort benefit themſelues are an ornament to their countrey, enrich their natiue ſoile, are meanes to plãt good lawes among their people, plant colonies, enlarge Gods church, aduaunce Gods honour, and fulfill in our dayes that precept, that God gaue to *Noah* Gen. 9. 1. 2. 7. *And God bleſſed Noah and his ſonnes, and ſaide them, bring foorth frute, and multiply, and repleniſh the earth. Alſo the feare of you, and the dread of you ſhalbe vpon euery beaſt of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth* &c. Of this order of travellers are godly and painfull merchaunts, godly aud valiaunt ſoldiers, godly and learned preachers, godly and graue ſtudents, godly and wiſe ſtates men, godly and faithfull chriſtians: I mention, godly and painfull merchants, becauſe their trauail is to bring in ſuch cõmodities with the daunger of their liues which may enrich their country, and deſire to make new Seminaries of churches in ſuch countries, as the goſpell to our knowledge hath not yet beene preached. I mentiõ godly and valiant ſoldiers, becauſe many of them travell into other countries to learne feates of armes and ſtrategemes of warre, whereby at their returne home they may bee the better able vpon any occaſion to defend their owne cõtry, and becauſe many of them in neighbour countreys a-

Gen. 9. 1. 2. 7.

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boute bend the bow, anoinct the ſhield, furbiſh their ſpeares, make ready their buckler, watch in their trenches, ſtand in ther ſallets and armour, oppoſe their liues and bodies to the bullet of the muſket, to the mouth of the canō in the ſeruice & defence of their prince and people, wiues and children, lawes and religion. I mention godly and learned preachers, which travell into diuers churches beyond ſeas to conferre with ſome learned men excellinge in ſome heauenly giftes, by whoſe conference they might be the better incouraged to runne to the end of the race, which already they haue vndertaken to perfourme. I mētion godly and wiſe ſtates men, which trauell into forein nations, to finde whether the gouernment at home bee correſpondent, as farre foorth as the ancient cuſtomes & the olde good lawes of the country, wherein they dwell, will permit in policy, bee, I ſay correſpondent and agreeable to the lawes and ſtatutes of the beſt gouerned common wealthes elſwhere: and to this end and purpoſe, that they may better giue counſel vnto their coūtrey at home after their returne, do ſtriue and labour to ſee, as the Poet ſaith, πολλῶν ἀνθρώπων ἄστεα, *The cities of divers people*, and to know νόον *their wiſedome*. For, as Plato ſaith, ὅτι δ' ἄπειρος ἔστι πόλις ἀνθρώπων κακῶν καὶ ἀγαθῶν, &c. *A City which hath no experience to diſcerne betweene good and evill men, if it converſe not with ſome forreine people, cannot poſſibly be brought vnto civility and perfection, neither can it by cuſtome only obſerue the lawes, vnleſſe it wax more politike by the knowledge of others.* I mention godly and graue ſtudents, that thirſt after good learning, and godly and faithfull Chriſtians, that hunger and thirſt after righteouſnes, becauſe the ſpirit of God hath marſhalled this honorable Queene to be an holy leader in this cōpany, & to march vnder theſe colours, and hath regiſtred her in the booke of the righteous, that her memory ſhould be ſacred and honourable in all ages to come, for that ſhee came from the vtmoſt partes of the earth to Ieruſalem to

Hom. odyſſ. a.

Plat. de leg lib. 12.

heare the wiſedome of king *Salomon*, and in that ſhee came to heare it is not meant a bare hearing; for, as I mentioned before, ſhee came to heare, and to learne, and to be inſtructed, yea to diſpute with *Salomon*, to haue his reſolutiõ in great queſtions of religion, for the words of the text import ſo much. For 1. *King*. 10. and 2. *Chron*. 9. the Queene of Sheba hearing the fame of *Salomon* cõcerning the name of the Lord came to proue him with hard queſtions; Hebr. *levaſto bekidoth*; the Targum of *Ionatham* doth expound it in this ſort, *leuaſſa iuth te be matlin, id eſt, vt tentaret eum in parabolis*; the Greeke, πειρᾶσαι αὐτὸν ἐν αἰνίγμασι. The hebrew
Proer. 1. 6. word is *kidath*, the greeke αἰνίγματα, Lat. *obſcura queſtiones, &c. darke queſtions*. The vulgare of Saint *Ierome*, and *Tremellius* latinize the greeke worde both calling theſe hard queſtions, *anigmata*. In the firſt of Proverbs I do find theſe words alſo in the conſequence of one verſe alleadged, one as it were after the other, *moſhal melitſa dibre hacchamim kidoth*, Theſe foure words the greeke expreſſeth thus, παροιμίαν, σκολιὸς λόγος, ῥήσεις τε σοφῶν, καὶ αἰνίγματα. The vulgare in latine expreſſeth theſe words in this ſort, *parabola, interpretatio, verba ſapientum, & anigmata eorum*. *Tremellius* tranſlateth them alſo in this maner word for worde. Our Engliſh Bible readeth theſe foure words in this ſort, *a parable, and the interpretation, the wordes of the wiſe, and their darke ſayings*. So that I may ſignificantly enough heere vſe the word *kidah* as it ſoundeth in the Hebrew radicall, *darke ſayings*, for ſo much in nature the roote importeth. For *kadis anigmaticè loqui, ſeu anigma aut problema proponere, To ſpeake darkely, or to propoſe a riddle or hard quaſtion*, neither may it be vnfitly vſed in the ſenſe of *acuere, To ſharpen the wit*, which is *kadad*, whence commeth *kidah*, ſignifying *acumen, Sharpeneſſe of wit*. So that the definition of it is not vnfitly giuẽ in this forme, *anigma eſt oratio obſcura, &c. A riddle is a darke ſpeech tending to ſome profitable vſe, ſhadowing the ſubſtãce of the matter it containeth in obſcure tearmes*, in greeke thus,

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λόγος ἐπικεκαλυμμένον τὸ σαφὲς ἀναφαίνει, *A ſpeech hiding the obſcurity, that which of it ſelfe is manifeſt*: ſo that theſe properties are to be expected in every ænigmaticall ſpeech; the matter of it muſt be a ſpeech profitable; the forme, obſcure words, in ſhew demonſtrating one thing, in ſenſe diſciphering another, ſeaſoned with witty inuẽtiõ, as with ſalt, that it may be pithy, cõdited with ſweet mixture of diſcretion, that it be pleaſãt, ſugred with a quinteſſẽce of great wiſdõ, that it may raviſh men with the admiration of the excellency of it, and yeelde a teſtimony that the perſon, by whom it is vttered, hath infuſed from almighty God great giftes of wiſedome and vnderſtanding. The definition, which is brought in *Athenæus* his tenth booke *dipnoſophiſt.* I ſuppoſe not convenient for this place, & perſon: the holy Ghoſt teſtifying in the words before, that ſhee came to proue *Salomon* with hard queſtions: and our Saviour teſtifying therevnto, that ſhee came to heare the wiſedome of *Salomon*. If any man ſhall heere inquire, what theſe queſtions were, I am not able particularly to define, ſince the ſcripture hath vttered nothing of them. λόγος ὠφέλιμος. Athenæus.

Heere theſe conſidered, let vs weigh the place. Firſt we muſt not thinke, that the Queene did propoſe vnto *Salomon* fooliſh and idle queſtions, ſuch as the Apoſtle condẽned 2. *Tim.* 2. 23. περὶς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις, &c. *Put away fooliſh and vnlearned queſtions, knowing that they ingender ſtrife.* & 1. Tim 4. 7. τὰς δὲ βεβήλους καὶ γραώδεις μύθους, &c. *Caſt away prophane and olde wiues fables, and exerciſe thy ſelfe vnto godlineſſe*: ſince our Saviour hath taught in this chapter, that *of every idle word, that men ſhall ſpeake, they ſhall giue accompte thereof at the day of iudgemẽt.* Yet the world is ful of ſuch queſtions; as I might inſtance in many, not only of ſchoolemẽ, but of our owne age, &c. Thoſe things, that *Cedren* mentioneth, I thinke impertinent, and rather conſort with old wiues fables, then anſwere to any truth, therefore I omitte them. Some thinke that the queſtions, which were propo- 2. Tim. 2. 23. 1. Tim. 4. 7. Compend. Hiſt.

ſed to *Salomon*, were either naturall, mathematicall, muſicall, or ſuch like, which might be gathered out of ſcripture Canonicall, and out of the booke of wiſedome, & namely out of thoſe ſcriptures, which I haue cited already 1. *King.* 4.49. and ſo to the end of the chap. The beſt iudgement, that I haue ſeene yet given of theſe queſtions, which the Queene propoſed to *Salomon*, may bee ſummarily ſelected out *Pelican* and *Lavater*. *Veriſimile eſt eam de rebus diuinis, &c. It is a matter of good likelyhood that ſhee deſired to proue Salomõs knowledge in points of diuinity. For now the glory of the moſt High creatour of all things hade beene publiſhed amongſt the nations through Salomons renowne. By this word (Ænigmata) are not meant thoſe vnprofitable & curious queſtions which Paul cõdemneth, but certaine graue and weighty queſtiõs cõcerning God, & the prouidence of God; touching ſinne & good workes; of euerlaſting life, & perhaps alſo of things perteining to ciuill gouernmẽt, & ordering of the affaires of this life. For howſoeuer it ſeeme probable that ſhee was furniſhed with learned men, ſuch as were her cõtry mẽ the Gymnoſophiſts*; yet they taught few truths, their wordes were ſpiced with ſo much falſhood, ouerflowed with ſo many dregs, were cõfoũded with ſo much droſſe, that it was litle or nothing in compariſon to that greate and holy wiſedome, that ſhined in king *Salomon*. The onely generall therefore in this I follow not further herein to ſpeake in particular of it propoſing that rule of S. *Auguſtines* for my ground, *Quæ ipſe tacuit Dominus, &c.*
Aug. in Ioh. *That which the Lord hath concealed, who is there amongſt vs that can ſay it is thus or thus? or if any man dare ſay it whence doth hee proue it?*

By this experimentall proofe, that this Queene was enabled by God to make, and actully maketh of king *Salomons* wiſedome, I do find and gather, that vertue and learning may bee ſeemely ornaments in ſome women, & as well become them, as they become men, according to that of Xenophon in *Sympoſ.* ἡ γυναικεία φύσις *Womens nature*

ture is as capable in some degree of many good gifts, as mans nature: especially, I say, when God graceth these gifts with cõunsell and discretion: and also that that may be without flattery spoken in commẽdation of that sexe, which, Euripides, hath spoken of it in *Medea*, Eurip. med.

——ἀλλὰ γάρ ἐσι
Μῦσα χ᾽ ἡμῖν, ἢ προσομιλεῖ
Σοφίας ἕνεκεν: πάσαισι μ᾽ οὐ.
Παῦρον δ᾽ ἀ γένος ἐν πολλοῖσιν
εὑροις ἂν ἴσως
Κοὐκ ἀπόμουσον τὸ γυναικῶν.

We women also haue our Muse, which attendeth on vs to instruct vs in wisedome: I say not all women, but perhaps amongest many you may finde a fewe not altogither rude and voide of learning, whereunto also I may adde thus much, that women may bee indued from aboue with holy learning not onely by the way of discourse, but also that they may be indued from aboue with knowledge of such points in Diuinity, as are deepe, scholasticall, materiall, fit for disputation, learned conference, and Academicall schooles, Otherwise the spirite of God would neuer haue giuen so great a testimony of holy knowledge & zeale in this honorable Queene. Vnlesse also some women might haue excelled in these qualities of learning in the state of the new Testament, Saint *Ierom* would neuer haue written so seriously to *Lata de institut. Fil.* that shee should see her daughter from her infancy brought vp in the studie and holy literature of the sacred bible. If women might not haue beene learned, that learned and good Father would never haue aduised her, that her daughter should take heed how shee read the bookes commonly called Apocrypha, and with what iudgmẽt she should obserue the contents of those books: if women might not haue beene learned, he would never haue perswaded her to bring vp her daughter in reading of *Cyprians* workes, *Athanasius* his epistles, and in per- Hierom. ad læt. de Inst. filiæ.

vſing *Hilarius* his bookes *inoffenſo pede, Without tripping, or ſtumbling into error* next after the reading of holy writt. Nay, if women might not haue beene learned, the Prophet *Ioel* would neuer in his ſecond Chap. haue foretold, that, in the ſtate of the new reſtament, maidens ſhould prophecy, Gods ſpirit beeing powred out vpō the church imediatly after Chriſt our ſauiours aſcenſiō, which ſhould, with a mighty floud neuer failing in aboundance of waters to the end of the world, water from aboue the whole body of the church, as the miſt, that did riſe out of the ſpring amiddeſt Paradiſe, out of which the riuers iſſuing watered the garden, and made it fruitfull: Secondly you muſt not onely ſtay here, but you muſt needs proceede ſomewhat further in the vnfouldinge of theſe words, *To heare the wiſedome of Salomon*, As they, that looke vpon the ſunne, ought not onely to conſider the brightnes of his face, when it is orientall, but alſo ſometimes bend themſelues to conſider the benefit of his reflexion; and, beſides this, alſo him, that is the creator of this ſunne, by which this materiall worlde receiueth light, according as Sant *Ambroſe* hath taught lib. 4. *hexamer. die* 4. cap. 1. So in this poinct alſo you are not onely to conſider the wiſedome of this Queene in propoſing to king *Salomon* theſe hard queſtions; but here we are, by the way of reflexion, to conſider that which is added 1. *King* 10. 3. and 2. *Chrō.* 9. 2. how well king *Salomon* ſatisfied the Queenes obiections, & how wel he reſolued her doubts: which followeth in theſe words, *And Salomon declared vnto her all her queſtions: nothing was hid from the king, which he expounded not vnto her*. Theſe things noted, as from the body of the ſun wee proceede to conſider the benefit of his reflexion, and from the reflexion to conſider the creator of the ſun, namely him, that made the ſun to be the great light to rule the day, to ſhine vpon the earth, to ſeparate the day from the night, to diſtinguiſh ſeaſons, dayes, & yeeres &c.

Ambroſ. Hexam. 4. die 4. cap. 1

1. King. 10. 3.

2. Chro. 9. 2

ſo

so we must not here persist in considering *Salomon* onely, but we must with all let this action of *Salomon* leade vs by the hand to consider his greatnes, wisedome, power, fullnes of all knowledge, whome king *Salomon* in this action prefigured. Of king *Salomon* the text saith, *And Salomon declared vnto her all her questions: nothing was hid from the king, which he expounded not vnto her.* Which words in opinion import thus much, such hard questions, as this Queene proposed, *Salomon* answered: such darke speeches as this Queene obiected, king *Salomon* cleared: such doubtful matters, as moved some scruple in her mmde, king *Salomon* dissolved: all maner of reasons, that shee could alleadge, by the way of disputation, king *Salomon* satisfied: there was no secret of this Queenes heart, but immediatly the holy and heavenly wisedome of God, that shined in king *Salomon*, vpon the reference, did vnfold it. Now, if king *Salomon*, a mortall man, though a notable figure of Christ, coulde so largely and aboundantly and sufficiently answere all this Queenes doubtes, and fully satisfie; how much more sufficiently is the son of God able to satisfie al the doubts, that rise in the church, which this Queene here figuratiuely representeth; and, to the comfort of the whole church militant, fully answere all obiections, that either the flesh, the world, the devill, yea man or angell can mooue, being the wisedome of the father, the beloved sonne, whom the father hath referred vs to heare; who hath received the holy ghost, not by measure: of whose fulnesse we haue received all grace for grace, whose name be blessed for ever. I conclude here this part, for that I haue a little before handled this point by the way of comparison, and therefore neede not to reiterate same, *vide* pag. D. The next particular of the second generall, that commeth to mine handes in this text to be discussed, is, how this honorable & wise Queen behaveth her selfe in king *Salomons* court. Our Saviour saith, *shee came from the vttermost endes of the earth, to heare*

Synes. Hymn. 5. Οἱ μὲ τετὰν ἱππεύει Ἡυς ἄσβεστος παγά.

1 King. 10. 3.

2. Chr. 9. 2.

Ioh. 5.

king

king Salomons wisedome. The wisedome of king *Salomon*, as I haue sufficiently before declared, was not only speculatiue, but practical: it was not renowmed only, as it was called *Sapientia*, but, as it vvas also *Prudentia*: neither was king *Salomon* famous for his vniversall knowledge only, but hee was honourably spoken of for that he managed all affaires of his country & kingdome, and, whatsoever he tooke in hand, vvith great prudence, wisedome and discretion, and marshalled all things answerable to his place and honour. For, although sapience & prudence be two pretious iewels, and two vertues of rare & excellent effects; yet neverthelesse, as one is greater then the other, so one is more profitable to some states and persons then the other; yea sometimes in some persons one of them is not linked with the other: yea oftentimes one of them is like to the hearb *Moly*, that Homer speaketh of Odyss. x. in roote: the other may more fitly bee compared to the hearb *Molyes* flower. Yet, as *Nazianzen* saith,

Sapientia to the root, Prudentia to the flower of Moly.

Ῥίζη μὲν μέλαν ἔσκε γαλακτὶ δὲ εἰκελον ἄνθος.

Nazian. in tetrastich.

Ἄμφω μὲν εἰσι δεξιαί τε καὶ φίλαι

Both of them are gracious and louely. This thing *Aristotle* hath learnedly obserued, and verily pithily by the way of comparison noted in these words. And in this antithesis or mutuall reference, *Wisedome is a vertue meere intellectuall, proposing to it selfe things only contemplatiue: Prudence an actiue vertue proposing to it selfe operation in such things, as are meere practike*. Wisedome respecteth thinges most excellent in nature, yea it seeketh to learne misteries aboue the compasse of nature: prudence worketh vpon such matters, as are cōmodious for civile life. Wisedome regardeth only knowledge, and therein reposeth her contentation: Prudence respecteth how shee may benefit her selfe & others, there is her delectation. Wisedome considereth vniversals; Prudence considereth particulars, and how things are in vse, and may be well vsed. Wisedoms obiect are things alwaies immutable (as they be in themselues, and in their causes, as

Arist. Eth. 6

far

far forth as *Intellectus agens, The actiue vnderstanding*, which is the eie of mãs soule, is able to reach.) Prudence is wholly exercised in matters, deliberatiue or in civile actiõs to the life of mã commodious or discommodious; in such things, I say, as are often by their sundry events particularly altered, sometimes by one occasion, sometimes by another, yet alwaies such, as serue mans life to some good end, or other. Wisedome is only behouefull and good for the party that spẽdeth his time in contẽplatiõ: but Prudence studieth to benefit it selfe, & resteth not til it hath wrought benefit to others. Men renowmed for wisedome were *Anaxagoras*, *Thales*, and such like among the heathen, who studied wholely to knowe greate thinges, wonderfull, and things farthest remote from sense, which knowledge, though it were delectable to the mind, yet this knowledg was not so commodious for ciuile life, wheras by nature *homo animal ciuile, natum ad cõmunem vita societatẽ tuendam Man is a ciuill creature born to mainteine a cõmõ & sociable life.* Arist. polit. 1. 1. Cic. som. scip. But for prudence, *Solon*, *Aristides*, *Pericles*, *Themistocles*, *Phocion*, *Nicias*, *Alcibiades*, *Scipio* were famous; & to speake more sincerely true according to holy scripture, *Ioseph*, *Moyses*, *Ioshua*, *Dauid*, and such like were renowmed, who gouerned people by counsell and by the knowledge of learning meet for people: which were rich in might, power and discretion, which haue left a name behinde them, which fought many battells, overthrew great armies, and were honorable in their generations. Now although these vertues, I graunt, do not allwaies concurre in one subiect, according to the proverb, *the greatest clarkes are not the wisest men, et E contra the wisest men are not the greatest clarkes*: and it being seen oftentimes that where some mẽ haue been most addicted to the contemplatiue life, they might haue spent their times better, and haue more benefited the church, their countrey, and such, as by the law of nature they were bound to prouide for, & to defend;

 and

and many ſuch, as haue beene prudent me, haue not bene much deuoted to the contemplatiue life; yet, as it appeareth, theſe two vertues through Gods bleſſing both at one time were infuſed into *Salomon*: neither after this heauenly ingraffing of them into him did king *Salomon* bury them by ſlouth in his owne heart, neither did the holy ſpirit, by whome immediatly they were giuen him, ſuffer them to ruſt, but daiely more & more by the ſame power, that they were powred vpon him, did the king exerciſe them, vſe them, and ſhew them in the world to Gods glory, and to his owne comfort, & to the benefit of others. For by the vertue of the ſpeculatiue habite of wiſedome he reſolued the Queenes doubt by her alleadged: by his practike vertues & prudence hee found out, when two women ſtroue for a liue child, whether of them both was his natural mother. By the vertue of ſpeculatiue wiſedome he was wiſer then all the children of the Eaſt, yea he excelled all the Ægyptians in wiſedom &c. By practike wiſedome king *Salomon* deuiſed and perfited his glorious buildings, ordained his burnt offerings in the houſe of God, diſpoſed the ſeruice of his table, and marſhalled his ſeruaunts, waiters and butlers in the order of their waiting, in the manner of their ſitting, preſcribing vnto each ſort, how ſeemly they ſhould be apparailled, or what liuery they ſhould weare, & how they ſhould giue their attendance. I mention theſe fower latter eſpecially becauſe this Queene principally fixeth her eies vpon theſe things, and becauſe they bee regiſtred in the text, and is the ſecond braunch of king *Salomons* wiſdō, which this Queene came to know and to vnderſtand, behauing her ſelfe in king *Salomons* courte like a wiſe intelligencer, yea a ſacred obſeruer of ſuch actions, offices, officers and honorable orders, with which the court of king *Salomon* was beawtyfied, & adorned. By this diſcreet obſeruing of this wiſe and mightie Queene we may learne thus much, that, when wiſe and

1. King. 3. 16.

1. King. 4. 29.

1. King. 10.

2. Chron. 9.

diſ-

diſcreet perſons come into princes courts or kingdoms, vſually they make a ſurucy, as farre foorth, as they may in honour, without offence of ſtate, king and counſell, of all ſuch orders, rites, ceremonies, offices, ſeruices, by which the Prince and people flouriſheth, & maintaine a due reputation of honour either at home, or in forein countreys, and that common wealth, where princes with piety, wiſedome, learning, iuſtice, and mercy manage all their affaires, is like a fountain of Chriſtall water, that yeeldeth benefit not only to the inhabitantes, where it ſpringeth, but fertilytie vnto other nations alſo, by which it floweth: it is like a lampe, that ſhineth, not only to the houſe where it is lighted, but ſerueth alſo, without impairing of his own light, for others to take light of it. Nay ſuch a ſtate is like the ſun in the firmament, from whence the moone, the daughter of the night, & the ſtars *Arcturus*, *Mazzaroth*, *Orion*, the *Pleiades* and the reſt of that glitterıng & beawtifull conſort deriue their comfortable beames, & light reſplendent. Wherby I garher thus much, that this honorable Queene for this ſecond reaſon alſo came to Ieruſalem, deſirous to water the gardens of Æthiopia by waters flowing from *Salomons* fountaines: deſirous to light a lamp in *Salomons* court to illuminate her owne courte in *Meroe*, or *Saba*: deſirous that the ſun of wiſedom, which ſhined in Ieruſalem, might yeeld alſo ſome beames to the nations, countreys and people, which were ſubiect to her ſcepter regall crowne & dignity in the prouinces of Æthiopia.

Iob. 9. 9. 38. 31 32. Amos. 5. 8.

A Phabo Phabe lumen capiet, a ſapiente inſipiens.

But, leſt I ſhould ouer long perſiſt in dilating this argument, let this example of this Queene be an inſtruction to al wiſe & godly trauailers & ſtates men, how they ſhould behaue themſelues in forraine courts: & what things they ſhould eſpecially regard and conſider. On the other ſide we may learne what things Chriſtian Princes and honourable perſons ought principally in all their gouernmentes

to haue an eie to, and wisely to dispose of, all the time of their regiment, their Palaces, their Tables, their Servants, the Service of Gods church. The greatnes of their buildings demonstrateth to many people their riches, and artificiall direction in matters architectonicall. The regall service of their tables perfourmed in sobriety & temperance demõstrateth their magnificence *Hest. cap.* 1. The good order of their servants sheweth how sincerely they follow and perfourme that, which the holy Prophet Psal. 101. promiseth vnto God, in what manner hee woulde liue in his house, when he was advaunced to the throne of his kingdome, & how sacred a seminary of holy discipline his court should be. Lastly, the care of Gods sacrifice, namely, how that should be offered, demonstrateth how zealously governours should embrace religion, howe sincerely they should serue God, and how faithfully they shoulde submit their scepters to Christs kingdome. These things strangers, that resort into Princes courtes may alwaies lawfully ponder for their better instruction, eschewing as Crocodiles, all things that might impeach any way this course, and which might disturbe the peace of the country or court, which they come into, and all practises that may savour of curiosity, much lesse of sedition, rebellion, or treason.

Hest. 1. Psal. 101. Salomons building of the tẽple, & Saltum domus Libani vide Ioseph. lib. 8. cap. 2. vide Iudith. cap. 1. Arist Eth. lib. 4. cap. 2. μέγαλο πρέπεια doeth respect regal and magnificall expences either in the service of God or in publike defence of the cõmon wealth &c.

Now since this honorable Queene in king *Salomons* court especially noteth these fower thinges, and the second and third are of most wise men diligently marked and noted; & the fourth in this age, if not of many meere politicians, yet of al wise, godly, & learned are mervailously observed; and since that no regiment can be truly blessed, where the sacrifice of the house of God is neglected, it behoveth all princes with speciall regard to tender all things, which appertaine to Gods glory and his service: For on this string dependeth the principal point of Christian government, and the office of great governours herein consisteth, as it appeareth *Deut.* 17. 18. 19. *And when the king shall sit vpõ the throne*

Deut. 17. 18. 19.

throne of his kingdome, then shall he write him this law repeated in a booke, by the Priests of the Levites: and it shall be with him, and he shall reade therein all daies of his life; that hee may learne to feare the Lord his God, and to keepe all the words of this law, and these ordinances to doe them. And because of that cōmandement, which is giuen in the second Psalme to all kings and princes in these wordes, *Bee wise now therefore, yee kings, bee learned, yee iudges of the earth, serue the Lorde in feare, and reioice in trembling. Kisse the sonne, least hee be angry, and yee perish in the way, when his wrath shall suddenly burne, blessed are al, that trust in him.* This which may be illustrated also not vnfitly by that place of Saint *Augustine lib. 2. contra literas Petiliani cap. 92. Christian princes haue a double office imposed from God vpon them, whereof the one they be bound as Christian men to perfourme, the other to perfourme as they bee Christian princes. Reges cū in errore sunt, &c. Kings & princes whē they are in errour, make lawes for defence of their errour against the truth; likewise when they are in the truth, they establish decrees for the maintenance of truth against errour: so that both good men are tryed by evill lawes, & evill men amended by good ordinances. King Nabuchodonosor whilest he was misled by his wisemē made a cruell lawe that his image should be worshipped: & he againe being led into the right way made a good lawe, that the true God should not be blasphemed. For in this doe kings perfourme that service vnto God which is giuen them in charge from aboue (as far forth as they are kinges) if in their kingdomes they establish that which is good, & suppresse that which is evill, not onely in matters perteining vnto ciuill society, but also in causes of religion.* This I speake to signifie these two caueats, the one for that there are in these daies, I feare mee, a number crept into Christian princes courts priuy espials, prying into all matters with cattes, yea with Lynceus his eies, of whom the Lyricall Poet thus spake.

Psal. 2. 10. 11. 12.

Aug cōtra liter Petil. li. 2. cap. 92.

Aug. Crescen. gram. lib. 3. cap. 2.

—Κοίνυ γὰρ ἐπιχθονίων
Πάντων γίνετ' ὀξύτατον

Ομμα. ----

For hee had a sharper eie then any man on earth besides vvhosoever.

Men, that are like spiders, sucking poison, men, which like toades thirst after venim, like envies brattes feede vpō adders foode, firebrands of sedition, simple in shew, devillish in action; men, lovers of lies, and falshood, which construe good actions ill, as the devil accused *Iob*: which condemne things vnknowne, like those beastes, that Saint *Iude* in his epistle liuely describeth: which speake ill of them, that are in authority, like cursing *Shimei*, and like them, that Saint *Peter* speaketh of 2. *Pet*. 2. 10. 11. 12. which walke after the flesh, in the lust of vncleanesse, and despise the governement; which are presumptuous, and stand in their owne conceipt, and feare not to speake evill of them, that are in dignity. Whereas the angels, which are greater both in power & might, giue not railing iudgement against them before the Lord, but these, as brute beasts, led with sensuality, and made to be taken, and destroied, speake evill of those things, which they know not, & shal perish through their own corruption, &c. Into which crew and catalogue the authors of *Calvinoturcismus*, the reporters of many assertions of horrible lies inserted to *Stapletons promptuarium morale*, the pictures of *Vergestanus* his tables, & many pamphleters of the like stamp are to be ascribed. Al which may be answered rather in that sort that the angel of the Lord answereth the deuil in the 3. of the Prophet *Zachary*, *the Lord rebuke thee, Satan, yea the Lorde, that hath chosen Ierusalē, reproue thee.* Or with the Psal. 52. 2. 3. 4. 5. 6. *Thy tongue imagineth mischiefe, and is like a sharpe rasor, that cutteth deceitfully. Thou doest loue evill more then good, and lies more then to speake the truth. Thou lovest alwords, that may destroy, O deceitfull tongue. So shall God destroy thee for ever, he shall take thee, & plucke thee out of thy tabernacle, and roote thee out of the lande of the living. The righteous also shall see it, and feare, and shall langh*

Iob. 1. 10. Iude.

2. Pet. 2. 10 11. 12.

Vergestan. in Theatro crudelitat. hæretic. excuso antverp. Catholicus quidam in vbe Dubri correptus pelli vrsinę iniuti ab infestissimis Anglię molossis laceratur.

Zach. 3. Psal. 52. 2. 3. 4. 5. 6.

at

him. Wherein the prophet *David* doth liuely discover the actions and punishmentes of such serpents, as delight to spit out against the innocent such poison. The second caueat wherfore I note so seriously that gouernours euery one in their places should haue great care faithfully to dispose all ciuile actions committed to their regiment, and principally, to bend their studies to maintain Gods seruice and holy sacrifice, is because mens eies are not onely fixed over their kingdoms to looke what is doon there, but because the eies of God do continually watch over all regences, euen *the seauen eies of the Lamb, which do behold all things*: and for that, which the prophet sayeth, *God standeth in the assembly of Gods, hee iudgeth among Gods*. *Hesiodus* an heathen poet persuaded the rulers of his time to doe iustice because, as he saith, Apocal. 5. Psal. 82. 1.

Τρὶς μὲν μύριοί εἰσιν ἐπὶ χθονὶ πουλυβοτείρῃ
Ἀθάνατοι, Ζηνὸς φύλακες θνητῶν ἀνθρώπων
Οἵ ῥα φυλάσσουσίν τε δίκας καὶ σχέτλια ἔργα,
Ἠέρα ἑσσάμενοι, πάντη φοιτῶντες ἐπ' αἶαν.

Hesiod. ἔργ. καὶ ἡμέρ. 250.

Omitting *Hesiod*, & them that onely by the light of nature discourse of this argument, I end this part with this exhortation, *Yee rulers of the earth bee learned, doo iustice, kisse the son, least hee be angry: &c.* With diligent eie regard Gods seruice and sacrifice, & let my counsell heerein be acceptable vnto you. For there is a great watch-mā over all kingdoms, yea such a watch-man as the Prophet *Daniel* describeth, chap. 4. verse. 10. which, if the mightie tree, vnder which the beasts of the feeld haue their shadow, in whose bowghes the fowles of heauen dwell, vnder whom all flesh is fed; if, I say, this tree bring not foorth good fruit answerable to his place. & neglect the sacrifice of Gods tabernacle, this watch man, I say, which the holy prophet saw, *that Holy one* which came downe from heauen, will cry a lowd, *Hew downe the tree, and breake of his branches, shake of his leaues, & scatter his fruit, that the beasts may flee* Dan. 4. 10. Dan. 4. 11. γνὶρ chaldaicè. vide Theodoret

 from

from vnder it, and the fowles from his braunches, I should heere enter into the descriptiō of that sacred cōfession, which this holy Queene maketh to God, glorifying him that for his names sake, and for Israel his peoples sake had set on the throne of Israel such a king, as *Salomon* was, & had blessed him with so great a measure of his spirit, and made him king to doo equitie and righteousnes. But this part cannot now be polished or amplifyed by my discourse, least I be over tedious to you, & partly for that some things of this discourse may not vnfittly be vsed in the application.

The last part.

These things sufficiently discoursed vpon, the last part of my text offereth itselfe to mine handling, which is the action of this honorable person in another world in the life to come, and in the day of the generall resurrection, Her action: & honour in the life to come is demonstrated in these woords or testimony of our Sauiour, *The Queene of the Sowth shall rise in iudgment with this generation, and shall cōdēne it.* This great person was by sexe as you haue heard, a woman; by vocation, a Queene; in wealth abundant; in knowledge, a rare *Phœnix*; in trauail, laborious; in disputations, learned; in obseruation, discreet; inbehauiour, honorable and wise; in traine, magnificall? in rewardinge *Salomon*, heroicall; in religion, studious, zealous and fervent. Yet al these, except the reward of her religiō, haue at length an end: her kingdōe shee was to leaue to her lawful successors; the abundāce of her riches to her trusty executors; her knowledge experimētal in ciuil actiōs was in another world vnnecessary; the beauty of her face, and comlines of her body was to turne to ashes; her magnifical traine could do her no more honour, then to see her funeralls regally performed; her body imbaulmed, her bones intered; onely by her princely vertues and rare knowledge shee obtained

in Dan. 4. καὶ ἰδοὺ εἰρ. schol gręc. τὸ δὲ εἰρ οὐδὲν ἕτερον, ἢ ἐγρηγορὼς, καὶ ἄγρυπνος ἑρμηνεύεται. aliud schol ἀντὶ τοῦ εἰρ οἱ 6. ἄγγελον ἡρμήνευσαν; οἱ δὲ λοιποὶ ἐγρήγορον Annot. bib. gręc. Rom. excus. Pererius a a Iesuit hath writtē imperfectly of this word εἰρ Pintus hath spokē more to purpose vpon that place, yet not perfectly.

obtained a glorious reporte in earth, and by the integrity of her faith a crowne of glory in heauen. In that ſhee was a Queene, ſhee was to bee honoured; in that ſhee was a learned Queene, ſhee was to be admired; at in that ſhe regards to keepe the decorum of her perſon, ſhee was to be cõmended; in that ſhee takes paines to trauel ſo long, and ſo laborious a iourny, ſhee is to be by al louers of vertue remembred; in that ſhee is able to diſpute in deepe queſtions of Diuinity with king *Salomon*, ſhee is to be regiſtred, in the book of the iuſt, in that ſhee obſerueth things done in king *Salomons* court, ſhee is to be chronicled; in that ſhee rewardeth king *Salomon* ſo hereically with fames trumpet, ſhee is to be celebrated; in that ſhee glorifieth Gods name for king *Salomons* guifts, it ſheweth that with the malicious mothe & ruſt of enuy her heart was not cãkred; in that ſhee was not onely learned, but religiouſly learned, ſhee was to be reuerented; laſtly in that ſhee receiueth ſuch a teſtimony of our Sauiour in the new teſtament, ſhee was thereby in the booke of life canonized; Yet to knite vp all in one; honour, riches, peregrination, ciuill and humane ſcience, diſcretion, fame, bewty, body, limme, life haue an end, and all worldly honour hath their cataſtrophe in concluſion; and incurre neceſſarily in the end that ſentence of *Eſay* 40. 6. 7. which ſoundeth with a crie in all our eares: *All fleſh is graſſe, & all the grace therof, is as the flower of the fielde*. VVherfore according to that of the prophet this maſſe of earth that we cary about vs in the ende muſt bee diſſolued, the beauty therof finally muſt fade, the flower will fall and faile; yea the outward pompe and ſhining of king *Salomõ* whõ this Queene came to conſulte, that was renouned ouer all the world, and glittered ſo gorgeouſlye aboue all the princes of the earth, in the ende withered like to the graſſe of the field, which is to day, and to morrow is caſt into the ouen; but the word of the Lorde indureth for ever. This Math. 6. 3.

teſtimony that our ſaviour Chriſt attributeth to this faithfull Queene, this teſtimony, I affirme, abideth for euer, and ſheweth that the glorious reward, bleſſed fœlicity, æternal happines of this renouned Queene in the kingdõe of God ſo far ſurpaſſeth al worldly honor, knowledge & delights, as far as the Oceã exceedeth in greatnes *ſtiliã murię*, *A drop of brine*, as far as the light of the ſun exceedeth the light of a ruſh candle ſhining through a ſmall creuis, as far as the Alpes or Olympus exceede a mole hill, as far as the aboundance of Craſſus and Cræſus riches, innumerable to vs, exceed a quewe, codrant, or farthing in a beggers purſe.

Stilla murię Tulli de Finibus:

In divitijs Cræſi teruncij acceſſio.

The world hath made great reckoning of Alexãder the great his fœlicity, Phillip of Macedons pollicy, Hercules fortitude, Iulius Cæſars bounty, Traians clemency, Marcus Aurelius wiſedome, Antonius Pius care of the common wealth, Ariſtotles learning, Catoes ſeuerity, Scipioes continency, Lælius amity, Fabritius integrity, and ſuch like men indued with civill vertues. Neither can I deny but theſe vertues were very beneficiall to the civill life of man in thoſe times of darknes when that thicke fogge of ignoraunce like the 9. plague of Aegypt poſſeſſed the world, *Exod.* 10 *ver*, 21. *Sap.* 17. I ſay moreover that theſe actiõs of the heathen, and theſe civil vertues of outward works God rewarded in this life aboundantly, as Saint *Auguſtine de Civit. Dei* hath ſufficiently in theſe words demonſtrated, and by holy ſcripture proued. *Qui privatas ſuas res prore communi, &c. The heathen who ſet light by their private commodities in regard of the publique weale and common treaſure; who bridled avarice, and lived ſincerely without breach of lawes or other outrage, haue beene honoured almoſt in al nations, haue brought other nations in ſubiection to their country, and at this day are famous throughout the earth in all hiſtories. They received their reward here on earth, becauſe they did theſe good workes that they might be glorified amongeſt men.* Yet I muſt on the other ſide confeſſe and defend that *merces Sanctorum longè alia eſt, &c. The*

Aug. de civit. Dei ca. 15. & 16. lib. 5.

re-

reuarde of the Saints is farre different. Who in this life runne the race that is before them without fainting, fixing the eies of their faith, vpon the crowne of eternal life, which is proposed vnto them to obtaine. This crowne (I may boldly say) this holy Queene principally affected in regard of the testimony, by the which of our Sauiour shee is in my text to her perpetual and euerlasting good honoured. The Queene of the South shal rise in iudgement with this generation and shal condemne it. In which words I obserue these principall pointes; first her resurrection, secondly the the iudiciall authority that God giueth her. By the resurrection I vnderstand not the first resurrection which is from sinne, but the generall resurrectiō of all flesh which in the day of iudgment shall be accōplished, namely in the generall iudgment wherein the Lord himselfe shall descēd from heauen with a shoute, and with the voice of an Archangell and with the trumpet of God; at what hower they that are in the graues shall heare his voice, and at what hour, they shall come forth that haue done good to euerlasting life, but they that haue done euill to everlasting condemnation. Then the glory of this Queene shall be seene, when her body that was sowed in corruptiō, shal rise in incorruption; whē her flesh that was sowne in dishonor, shal rise in honour; when her outward man that was sowne in weakenes, shall be raised in power; when her body naturall shall be raised a body spirituall; in that day wherein the righteous iudge shall giue a crowne of righteousnes vnto her, & to all them that loue his appearance.

Apoc. 1. 20. 5. 6.

Epist. ad Thes. Cap. 4.

Euang. Iohn. 5.

Ad Cor. 1. 15.

Ep. ad. Timoth. 2. cap. 4.

The second and last hinge that I obserue this testimony of our Sauiour, is that wherewith this Queene shall thē be honoured, which is iudiciall power. This Queene shall not onely rise, but iudiciall Power shall be giuen vnto her, which power is expressed in these words. This Queene beinge risen, or rather raised by Christ our Sauiour in the resurrection, shall condemne this generation, this obsti-

nate & rebellious people of the Iewes, in whose harts incredulity is ingraued with an iron penne; with the point of a Diamond, with the claw of an eagle, which haue harts that cannot repēt, & know not the time of their visitatiō, If it shal be here obiected that iudiciall power is only giuē to the sonne of God, according to that answere of our Saviour the 5. of *Iohns* gospell. *For as the father hath life in himselfe: so likewise hath he giuen to the sonne to haue life in himselfe. And hath giuen him power also to execute iudgement, in that he is the sonne of man. I can doe nothing of mine own selfe: as I heare, I iudge, and my iudgemēt is iust because I seeke not mine own wil, but the will of the father who hath sent me.* Whereby Saint *Cirill* hath perspicuously proued in his commentaries vpon the 5. of *Iohn*, that by the argument of the act of exercising of iudgement Christ our Sauiour is inuincibly demonstrated to bee of the same substaunce with the father in these words. *Cui vrbem terrarū iudicare conuenit nisi soli Deo? &c. To whom doth it appertaine to iudge the world but God alone? whō only the holy Scripture calleth vnto iudgement saying; Arise, O God, and iudge the earth. And againe, because God is iudge, he putteth downe one, and lifteth vp another. He saith, Iudgement is giuen him of his father, not that he hath not this power of his owne nature; but he sheweth that all things are in his diuine power by way of dispensation in regarde of his manhoode.* Yet this argument infringeth nothing this honour, that our Saviour in this place attributeth to this Queene in the resurrection of the dead. True it is that properly to speake, only iudgement, condemnation, life, death is giuen by the father to Iesus Christ, in that sort as our Sauiour hath spoken chap. 5. *leb.* in the verses before cited; and essentially it is due to none but only to that person which is God by nature. And in this sense it is derogatory to the Godhead, absolutely to affirme, that any shall iudge or condemne, but only such a person as is by essence God. But in this sense it is not vnderstood heere; wherefore I suppose that that distinction

Ierem. cap. 17.

v. 26.

v. 27.

v. 30.

Cirill. in Iohn. lib. 2. cap. 14.

Psal. 81.

Psal. 74.

which

which the Schoole-men haue giuen though somewhat barbarously in worde, yet pithily in sense may sufficiently satisfie this obiection, and plainely expresse without al absurdity, in what sense our sauiour hath attributed in this place iudiciall authority to this Queene in the general resurrection. If the word to *iudge* or *condemne* which is a parte of iudgement be taken principally and essentially, it is peculiar to the three persons in the blessed Trinity, the Father, the Sonne, and the holy Ghost, only because God is the only creator of mā: & iudgmēt is only in the power of God that canne search the inward man. In this sense the Psalmist saith, *God commeth to iudge the world in righteousnes, and the people in his truth. Iudicium erit trium personarum Diuinitatis quoad consensum & authoritatem. All the three persons of the Godhead shall iudge in respect of their consent and authority.* Secondly Christ our Saviour shall iudge in *humanæ naturâ* God and man *in mans nature*, because in that nature hee hath redeemed vs, and for that the finall sentence in the last doome shall be pronounced by him only: and according to this humane nature, it is said that Christ shall iudge *potestate ordinatâ & delegatâ. By a subordinate power, and by way of Commission.* Thirdly the twelue Apostles of the Lambe shall iudge *accessoriâ dignitate. By accessory dignitie which then shalbe giuen them*, according to that in the 19. of Saint *Matthew v.* 20. *And Iesus said vnto thē, verily I say vnto you that when the sonne of man shal sit in the throne of his maiesty, ye which followed me in the regeneration shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.* And for that they were eie witnesses of those eie miracles that Christ our Saviour wrought, and because they faithfully preached vnto the Iewes and all the world his doctrine, according to the rule whereby the whole world shal be iudged; and for that in the excellency of glory giuen them by Christ our Sauiour they shall ouershine others by diuersity of glory in the day of iudgement. All the faithful shal iudge *iudicij approbatione*

Aquin. Suppl. 3. part. Sum. Quæst. 88. Art. 1.

1

Psal. 96. 9. Vrsin. exp. Symb.

2

3

Act. 1. 21. 22.

4

tione, that is, al the faithful ſhal ſubſcribe to the iudgement of our Sauiour in the generall doome of all the world, that that iudgment which Chriſt our Sauiour ſhall then pronounce is true and iuſt, when the ſentence ſhall be giuen for the godly *venite benedicti &c. come yee bleſſed*, and the contrary ſentence ſhall be vttered againſt the wicked *Ite maledicti &c. goe yee curſed*. This ſentece (I ſay) the godly ſhall with their approbation teſtify, *ſuch honor ſhall bee giuē to al Gods Saints.* And in this ſence that honor is giuē to the faithfull to iudge and to condemne according to this iudgment of approbatiō in that place of S. *Iohn. And after theſe things I heard a great multitude in heauen ſaying Hallelu-*
Apoc. 19. *iah; ſaluatiō, & honour, & glory, & power be to the Lord our God. For true & righteous are his iudgments: for he hath condemned the great whore, which did corrupt the earth with her fornication, & hath auenged the bloud of his ſeruants ſhed by her hand. And againe they ſaide Hallelujah: & her ſmoke roſe vp for evermore. And the 24 elders, and the four beaſtes fell downe and worſhiped God that ſate one the throne ſayinge Amen Hallelujah.*
Eph. 1. 1. Cor. 6. 3. According to this forme of iudgement I ſuppoſe alſo theſe words may be vnderſtood of S. *Paul*, For I accord with *Beꝛzaes* expoſition that *the faithfull ſhall iudge the Angels.*
1. Diabolū cum ſuis Angelis. Laſtly, according to this iudgment of *Approbation* this holy and Godly Q. of the South ſhal iudge & condēne the incredulous Iewes, the hard hearted Iewes, I ſay, in whoſe ſtreets Chriſt our Saviour prophecied, in whoſe ſtreetes Chriſt our Savior caſt out Divels, amōgſt whō he did ſo many good deedes, and wrought ſo many miracles; who did ſtop their eares like deafe *Adders*, rather then they would heare him who was far greater then *K. Salomō*, whō *K. Salomon* ſhadowed, who infuſed to *K. Salomō* his great wiſdom; who did not only ſtop their eares rather thē they wold hear him, but withal did ſpet out venim againſt him that fought to ſaue thē; who did not only ſpet out venim againſt him, but with their tailes ſtung him to death, who called them of his infinite goodnes to repentance, who praied for their converſion when they crucified him. To which Saviour

with

A.